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THE CHRISTIAN REVIEW

A Quarterly Magazine

PUBLISHED BY
THE EASTERN BAPTIST THEOLOGICAL SEMINARY

JANUARY, 1938

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CHRISTIAN REVIEW

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Published by

THE EASTERN BAPTIST THEOLOGICAL SEMINARY

AUSTEN KENNEDY DE BLOIS; *Editor*

Volume VII **JANUARY, 1938** **Number 1**

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... THE ...
CHRISTIAN REVIEW

Editorial Notes

WE ARE PUBLISHING in this issue a short article from the pen of Mr. De Havilland, of Tokyo, protesting against what he regards as the misrepresentation of Japan in America and Great Britain. His long and intimate acquaintance with the Japanese people has thoroughly convinced him of their intense desire for peace, and for a relationship of amity and cordiality with all other peoples. We had the privilege of numerous and lengthy conversations with him, as a fellow passenger and table mate on a two-weeks' journey across the Pacific; and we were impressed alike by his earnestness and sincerity, and by his profound respect for the people amongst whom he has lived and done business, for more than a full generation.

Mr. De Havilland is convinced that the pugilistic and ruthlessly ambitious attitude, and barbaric methods of Japan, are wholly the fault of a group of war lords, greedy for power and driven by the lust for conquest, while the great mass of the Japanese people do not know what it is all about; and, although generous-hearted and peace-loving, simply acquiesce in and obey the mandates of the war leaders, as their habit has been for centuries. Virtually the same situation existed in the case of the Germans in the World War. Those of us who have rather long memories will bear in mind that the German nation was blamed by the Allies for every sort of violent and inhuman atrocity. The great German nation was not to blame, but chiefly the East Prussian war lords and the "Kaiser's group" — although, we strenuously maintain, not even the Kaiser him-

self was responsible. It is fairly easy, in our ordinary loose thinking, to condemn a whole people for the errors and sins of a comparatively small company of fiery and passion-inflamed leaders.

* * *

WE PRESENT with peculiar pleasure, the article by Mr. Yasuda, with whom, in recent months, we have developed a warm personal friendship. He is a clear-visioned and able Christian statesman, and the article which appears in this issue of THE CHRISTIAN REVIEW was delivered as an address at one of the plenary sessions of the Conference on Life and Work, at Oxford last July. Mr. Yasuda is a noble-hearted Christian gentleman. He willingly furnished the Editor with a copy of the manuscript of his address, which was received with high approbation by the delegates to the World Conference. We fear, however, that he has been sadly disappointed in his estimate of the character and attitude of Prince Konoye, the new Premier of Japan.

* * *

THREE SIGNIFICANT FACTS in particular are stressed by the author in his paper. One has reference to the difficulty of the Christian teacher in seeking to make clear to the Japanese mind the Christian idea of God. Many of us, and many earnest and devoted missionaries even, fail to realize the fundamental difference between the conception of the unity, the infinite beneficence, and the absolute supremacy of a loving Heavenly Father, as revealed in and through Jesus Christ, and the conceptions entertained by the followers of other religions, taught in their sacred books and indoctrinated in their minds from childhood. The primary task of every missionary should certainly concern itself with this central and essential differentiation.

The second important fact is that intelligent disciples of Buddhism are not, in the strict sense, idol worshippers, but regard the idol as a symbol of the great and personal Reality behind and beyond the material symbol. This is true also of all intelligent members of the Roman Catholic

faith, who regard effigies and images as mere aids to faith, and as outward symbols of unseen realities.

The third fact of value which Mr. Yasuda emphasizes lies in his assertion that Shinto is not to be regarded as a religion, but as a national patriotic cult, and that its worthfulness, as is the case also in the Confucian system, inheres largely in its insistence upon due honor being paid to worthy ancestors and to honorable men of the past. Additional to all this, Mr. Yasuda's reverence for, and worship of Jesus Christ as Lord and Saviour command our respectful admiration.

* * *

IN A RECENT ADDRESS before the Faculty and students of The Eastern Baptist Theological Seminary, Dr. Adolf Keller, who is today one of the most distinquished theologians in Europe and in the world, gave a graphic description of the character and effects of the two World Conferences of last year, in Oxford and Edinburgh. Three features of this illuminating discourse especially impressed us, namely, his delineation of the remarkable spirit of Christian—and Christlike—unity and fraternity that characterized those gatherings; the profound spirituality of the proceedings; and the evidence of unwavering devotion to Jesus Christ, and worship of Him as Master and Sovereign Redeemer, which culminated in the last session of the Oxford Conference, when all of the assembled delegates, representing the outstanding Christian leadership of the world, stood together in a superb expression of love and devotion, pledging themselves to utter and undeviating loyalty to our Lord as the Head of the Church and the Saviour of men.

* * *

DR. KELLER is evidently a "Meliorist", and a meliorist is a man who travels the full circle of thought; and, with open vision, gathers to himself the wisdom of both optimist and pessimist, while rejecting the superficialities and the foolishness of both of these extremists; and who thus comes to sane and judicial conclusions. The world is not yet a Paradise —far from it. Nor is the world headed straightway toward

the devil and all evil—far from it. "This is the victory that overcometh the world, even our faith"; and eventually, in spite of all unholy tendencies, in spite of that blatant materialism that mocks at the creations of the Almighty God, in spite of "spiritual wickedness in high places," in spite of "wars and rumors of wars," in spite of weaknesses and sectarian divisions within the Church itself, goodness will conquer badness, righteousness will prevail upon this earth, faith will gain its final victory, and Christ will win! Oh, let us help Him win!

* * *

TO AMERICA there is surely assigned a premier place in this final and complete spiritual victory. America is the Land of Promise! A few weeks ago there was celebrated in the city of Philadelphia and elsewhere, and on the exact day of the event, the departure from Sweden 300 years ago of a little company of Christian people, who, months later, reached the shores of the New Land, and settled in the area of country now known as the Commonwealth of Pennsylvania.

Within ten years a dozen clergymen had come over to join this Protestant community; and, from the first the Christian religion and a spiritual faith were central in all the activities of these new dwellers in a strange and distant habitat.

* * *

IT WAS ALWAYS so in the beginnings of our history. Columbus, in his diary, makes especial mention of the methods to be followed "to convert the nations to Christianity." Religion was the beginning and end of every act of the Pilgrims in Rhode Island. Though of a different type, the faith of the Puritans in the Massachusetts Bay Colony was essentially ethical, while it was distinctly (and rather dominantly) spiritual. Lord Baltimore founded Maryland as a definitely religious (and Catholic) settlement. The same was true of Governor Oglethorpe in Georgia. The "High Church" establishments in Virginia and the Carolinas, although ritualistic, were eminently

Christian. So, throughout the entire length and spread of the early colonies, the ideas of a religious faith, and of consecration to the principles of a spiritual ideal, were constantly present.

The conclusion is as clear as crystal. As these fathers and founders of our glorious republic of today held closely in mind the necessity for religion, and for its honest exercise in daily life, so should it be with us today. We must be true to those who wrought and taught in the hard and troublous days of old. We must be loyal to the faith of our fathers.

* * *

SO MUCH is being said in these days about Russia and Communism and the Soviet régime, that it is quite necessary that Christian people should clear their minds with reference to one or two things, at least. At any rate, we must make the very vital distinction between Communism and Bolshevism, confusion of which is vitiating far too much opinion.

The confusion has dangerous tendencies, for it produces a prejudice which drives many otherwise moderate thinkers to favor Fascism in their desire to escape what they imagine to be a greater evil. Yet what they flee is not what they fear. They close their minds to certain ideas without sufficient consideration, because they confuse these ideas with evils not essentially connected with them, and they are ready, in consequence, to embrace one form of tyranny in order to escape (as they think) from another. The prevalent confusion is between Communism, or rather, the Socialistic doctrine which is the basis of it, better described as Marxism, and "Bolshevism" (often used merely as a form of abuse). The former is a doctrine of political and economic organization. It certainly does advocate sweeping revolutionary measures, but it does not necessarily imply violence, terrorism, or permanent dictatorship. On the other hand, what we have come to understand by Bolshevism is a method of imposing upon a country, and of maintaining, a form of government, a method of which these three features are distinctively characteristic.

But what we all rightly condemn in so-called Bolshevism, are those very characteristics which it has in common with Fascism. The danger from both is the same, and our condemnation should be the same of both, and should be quite distinct from our criticism (unfavorable or not) of Socialistic and Communistic doctrines and policies. To offer such criticism is not my present purpose, but rather to prevent that reaction to Fascism which is so much to be feared. The dangers of military dictatorship and tyranny are too great in these days for us to overlook such confusions of thought as this which we have tried to point out. We have simply sought to make clear a highly important distinction.

* * *

IT IS THE PART of wisdom and common sense for pastors and Christian leaders to keep themselves informed, and to instruct their constituents, concerning world affairs; but there are other matters nearer home and more crucial in character, which demand their immediate and constant attention. In an address which he gave a few weeks ago, before a large group of delegates, numbering nearly one thousand altogether, and representing the Baptist Unions of the State of New York, the Editor of this magazine said: "Our publicists and politicians talk in these days about Communism and Fascism and Nazism, and they do well so to do; but they are thousands of miles away, and they really affect far less intimately than is sometimes thought and believed, our American life and our social and political policies. There is a problem much more pressing and far more vital for us to consider, and it influences every department of our thought and action. It is the problem of the 'American Home.' "

* * *

NOT THE STATE but the Home is the elemental unit in American life. Upon its character the life of the Nation depends. In a questionnaire that was submitted by the Editor to a large group of students, the most of them college graduates, a few months ago, each respondent was asked to

state what, in his opinion, was the most important problem before the American people today. It was significant, although a little startling, that, without any suggestion from the questioner, and amongst the multitude of serious problems with which we are faced, a large majority of all the replies named "the American Home" as the problem of problems, and in each case indicated, by request of the questioner, definite reasons for this choice.

On every hand, from every quarter, the home is being invaded. There is manifest, not only the lure of secular ambitions, and a general tendency to minimize the moral sanctions, not only the clamor for sports and amusements and the enticing urge for new methods of entertainment; not only the practice of such degenerative habits as those of smoking for young women, and cocktails, and more or less indiscriminate "love-making" for both sexes; but also the fearful facts of crime and immorality, threatening the very basic principles, as well as the purity and beauty of our homelife and relationships.

In three different instances a young woman of a seemingly respectable and even respected family, has murdered her father. In two cases a son has murdered his father, and in another case his mother. Also, a brother has murdered his brother, a daughter has murdered her mother, a nephew has murdered the uncle who had cared for him in his own home. Also, a father has murdered his son, and a girl has murdered the little child of a neighbor. We have read accounts of every one of these crimes within the last three or four weeks. Within the same brief period the newspapers have recorded the murders, by three different mothers, in two different cities, of their own children, in each case an infant only a few weeks old. In practically all of these instances jealousy, or sudden passion or unnatural selfishness appears, from the news-narrative, to have been the immediate cause of the crime. Probably never before, in the history of so-called civilized countries, has there been known such an orgy of unbridled viciousness as these and many similar facts present.

So far as can be learned from newspaper details, not one of the families in which these crimes occurred, was known as Christian. We believe that the truly Christian home is nearer to heaven and heavenly influence, than any other spot on earth. We believe that an aroused and active Church will prevail successfully against the evils that menace our social order. The forces of the enemy of souls are more malignant than ever before. We believe also, however, that in the impending conflict between the powers of darkness and the armies of righteousness and truth, the love of God, and the grace of our Lord Jesus Christ and the teaching of the indwelling Holy Spirit, will restore, in our American life, the old-time sanctities, and the imperial verities of the Christian faith, in Home and School and Nation. But the Church must "awake" and "put on its strength."

Ministerial Imperatives for Our Day

(An address delivered by Dr. Gordon Palmer, President of The Eastern Baptist Theological Seminary, to the newly-ordained ministers at the Northern Baptist Convention, May 24, 1937.)

MR. CHAIRMAN and fellow servants of the Living God, it affords me great pleasure to commission these splendid men and women, on behalf of the Northern Baptist Convention, for the service of our Lord and King.

Upon the platform there are ninety-six newly ordained seminary graduates and ministers, from twenty-two states.

First, let me speak of your relationship with your Lord. This must be unbroken, untarnished and intimate. You must speak with authority. Strive for clear-cut, incisive, logical, uncompromising, pungent, persuasive, positive preaching. Magnify the Lord Jesus. Speak with the voice of authority like the thunder of Mount Sinai: "Thus saith the Lord." Exalt your office. Preach the Gospel. Always deal in positives. Leave your doubts at home. Tell the world what you believe, not what you don't believe. Preach with a purpose. If you have no purpose in preaching, other than just to make a living, or to advertise your smartness, or to preach pretty sermons, then stay out of the pulpit until you are consumed with a passion to proclaim the "Excellency of the knowledge of Christ." You insult God and defraud the people if you preach just for the sake of preaching.

Second, in your relationship to yourself and others keep keenly sensitive to the ethics of the Christian life. Avoid like poison dishonesty, slothfulness, spiritual and intellectual indolence, formality, bigotry and cant. Be a Christian minister naturally.

Keep your moral fibre healthy and strong. Nail your flag to the top of the mast. Treat men as ends in themselves, never as a means to an end. Be a man more than a clergyman. Be known as the hardest working and the most honest man in your community. Be a minister of compassion, rec-

onciliation, consolation—a minister of good will, of loving service, of world redemption. If you would bless you must bleed.

Father the newborn babes in Christ. Brother the young people. Lead them, guide them, counsel them, inspire them, encourage them.

Third, Jesus said: Upon this Rock will I build my Church. It is therefore your task to make Christ's church a Lighthouse sending its beams across the dark waves of life, warning of the rocks as well as guiding to the harbors of safety; a Life-saving Station from which the Gospel lifeboat is ever ready to put out at the first cry of the sinking soul.

Help the Church to be a Spiritual Nursery for newborn babes in Christ; a Kindergarten where new converts may learn the language of the Christian; a Spiritual Grammar School where the follower and disciple is grounded in the simple laws of Christian living; a High School of spiritual preparation for Christian character and conquest; a College where the science of Christian citizenship is taught and the saved are trained for spiritual service; a Clinic in soul-winning and soul culture.

Make it a Recruiting Station for His Majesty's Home and Foreign Missionary service; a Wharf from which it sends its cultured Christian manhood and its spiritual output to the ends of the earth for the building of the cause of our wonderful Lord and Saviour; a Depot to which the best spiritual merchandise is gathered from world markets; a Harbor for the storm-tossed mariner.

It must ever be a Hostel for the discouraged; a Hospital for the sick; an Asylum for the harrassed and distressed; a City of Refuge for the repentant sinner. It will ever be your preëminent duty to see that under your ministry the church is always a place where a seeking sinner may find the way to God.

You may be pastors of large churches; but many of you will shepherd small churches at first. Remember nothing is small in God's eyes. We may call them by unfriendly and un-

gracious names, but let it be known that most of the world's great preachers, pastors, evangelists and soul winners come from these "small despised" churches, or at least they began their ministry in them. Be faithful, and God will make your ministry great.

Get your eyes off newspaper publicity, statistics and public applause. Seek the approval of your Lord rather than the praise of men. Be unimpeachably honest. Master your habits, or your habits will master you. Never enter the pulpit if you can stay out of it. Translate your preaching into personality, character and Christlike service. Deny yourselves of all selfish, wasteful, foolish pleasures and indulgences. Be loyal to our historic Baptist principles and to the eternal verities.

Napoleon said to his soldiers as he stood before the pyramids: "Do your best! The valiant of forty centuries are watching us today." "We are surrounded by a great cloud of witnesses." Other men have labored; you are entering into their labors. Give only your best!

We must all stand together, shoulder to shoulder, on these great foundation truths of God. Be certain of your message. There must be no uncertainty in your preaching. If the trumpet hath an uncertain sound about the devastating power of sin, who will answer the call to battle against it? If the trumpet hath an uncertain sound about the supremacy of our Lord Jesus, who will answer the call to missionary service? If the trumpet hath an uncertain sound about the Kingship of Jesus, who will give of his substance to make mighty the work of the church?

"To you we throw the Torch" of God's glorious redemptive Gospel; "be yours to lift it high." "If you break faith" with the martyred seers, prophets, saints, "they will not sleep," though newspapers call you broad-minded, good mixers and popular preachers.

"I give you a watchword for the hour,
A thrilling word, a word of power;
A battle cry, a flaming breath
That calls to conquest or to death;

A word to rouse the church from rest.
To heed the Master's high behest.
The call is given; ye hosts arise!
Our watchword is 'Evangelize'!

"The glad Evangel now proclaim
Through all the earth in Jesus' name.
This word is ringing through the skies:
'Evangelize, Evangelize!'
To dying men, a fallen race,
Make known the gift of Gospel grace;
The world that now in darkness lies,
Evangelize, Evangelize!"

Japan and Her Christian Churches Today

By Rev. Chukichi Yasuda, *Kyoto, Japan*

THE political condition of Japan is at present under a strong militaristic influence, particularly that of the Japanese army. This fact can hardly be denied by any keen and unbiased observer of Japanese and international affairs. In a complex and rather uncertain world of political ventures, we can see clearly the tidal waves of nationalism sweeping against the shores of Japan. All the world is at a grand ball in fancy dress, and countries are competing with one another in the execution of a new step called the "totalitarian swing." It is only natural that Japan should follow the fashions of the times. In the world politics it is difficult and venturesome to be the exception that proves a rule.

Be that as it may, the world goes on, and fashions, in politics as in dress and dance steps, continue to change. We live in a world of swift and constant change where every moment counts. It was to my surprise, even so, that the Hayashi Cabinet, which was reputed to have gained full military support, was compelled to tender its respectful resignation to the Emperor. This occurred when it was badly defeated in the recent general election that immediately followed his abrupt and unskilful dissolution of the Diet. This change serves to show that a high-handed military administration could never satisfy the demands of the Japanese people or act as an expression of the general will. What the public had been secretly wanting was a more liberal and more neutralized policy of administration. This they received and rejoiced in when a new Cabinet, formed by Prince Fumimaro Konoye, replaced the army-supported government of General Senjuro Hayashi. In its form and content, the Konoye administration is an all-nation Cabinet which comprises a combination of the fighting services, the bureaucrats, the reformists, the politicians, and even a Bud-

dhist priest. The public welcomes the administration of the Cabinet of Prince Konoye, who, young and ambitious, became the premier of Japan at the age of forty-five.

The most noteworthy feature of the Cabinet, for us religionists of Japan, is that Sonyu Ohtani, a Buddhist priest, has been engaged in it as Minister of Colonial Affairs. This development is unprecedented in the history of Japan's constitutional government.

It may be unnecessary for me to indulge in classifying and enumerating Japan's recent industrial developments, or to show how rapid her progress has been. Her amazing productivity and the world-wide extent of her markets are known and recognized everywhere. However, rapid industrial development does not always imply the stability of a people's living. It is often rather the reverse, and in Japan it seems to be driving people into difficulties of daily living. Prices have risen out of all proportion, and yet wages remain low and do not seem to be able to keep pace with the upward trend in the cost of living. To some extent, the problems of unemployment and scarcity of employment have been mitigated, but the problems still exist and general security is far from established.

After looking thus briefly at the political, industrial and social situations, we come now to consider our religious status quo. I may say, at the outset, that it is more than somewhat confused and complicated.

At one time, Communism had a very strong hold on the young people of Japan, and the government made exhaustive and desperate efforts to suppress and almost to annihilate the movement. The result of this effort on the part of the government was the subsiding of Communism, so that today there is very little activity in that direction.

As the tide of Communism was on the ebb, both the government and the people of Japan realized that there was a need for some sort of religion to fill the space, let us say, that had just been made in the hearts of the younger people. This circumstance led, more or less naturally, to the revival of various old religions of Japan. Buddhism became very

active in many phases. Shintoism made long and rapid strides by taking advantage of the newly created need for faith. Under existing circumstances, Shintoism preaches a simple doctrine based purely on the "Nippon Spirit," and claims that its only message is to exalt and to clarify the "Nippon Spirit" in the minds and hearts of the Japanese people. Naturally this appealed to some of the leading people, who had been attempting anyhow to unify the complicated thoughts, religious views and ideas prevalent in the minds of most Japanese people.

In order to be a true and loyal subject of Japan, one must adhere to the teachings of Shintoism, which has as its foundation the "Nippon Spirit." It is with this logical explanation that Shintoism is now trying to approach and convince every subject of the Empire. This emphasis used in the propagating of Shintoism, when discussed in connection with the problems of Shinto shrines, is likely to be misunderstood by people other than the Japanese themselves. The distinction is important and at the same time delicate, and I shall discuss it more in detail as my discourse goes on.

Whenever people realize that they are living in a world of insecurity, they begin looking for a religious or spiritual haven—something in which they can place their trust and whatever hope they have. They hesitate to accept the teachings of religions already existing, because they know their faults and their defects too well, and choose to go rather into new and unexplored realms of thought. This circumstance creates fertile soil in which new cults and new religions may, and do, spring up. We find many of them, of both major and minor importance, already rampant. Not a few of them have gained numerous fanatical adherents and have laid fairly solid foundations. "Ohmoto Kyo," The Teaching of the Great Origin; "Hito no Michi Kyo," The Way of Man; "Seicho no Iye," The House of Growth; "Amatsu Kyo," The Teaching of Heavenly Harbor—these are some of the newer cults.

As has already been mentioned, the majority of these are not very well tested in the highly developed religious mind,

and are often superstitious and impure. When the Japanese Government detected their defects and saw certain illegal elements in some of the newly formulated religions, it was not hesitant in prohibiting the practice and propagation of the "Great Origin," "The Way of Man," "Heavenly Harbor," and a few others. Moreover, the government destroyed all buildings used for their religious exercises and confiscated their property through legal means.

The measures taken by the Japanese Government in effacing such superstitious religions is certainly to be approved. However, the action gave the general public of Japan the impression that the government is an agency authorized to wield its destructive and demolishing power on any religion. This naturally tends to hamper the development of the sane and healthy religions of Japan, especially when the general public uses the term "Religion" to include not only Christianity and Buddhism, but such superstitious cults and isms as "The Way of Man," "The Great Origin," and others. This, it would seem, has been an element that has caused in the hearts of Japanese people distrust and unfaithfulness even to the great religions such as Christianity and Buddhism.

Considering the circumstances, the Christian Churches of Japan are getting along very well, and are doing their utmost to disseminate the teachings of Christ's gospel. We must consider, first of all, the very small number of Christians in comparison with the large Buddhist and Shintoist population of Japan. Roughly speaking, Christians count for only one-half of one per cent of the total population at most. These figures, taken from the Census of October, 1935, will show more accurately the relative proportions:

Total population	99,453,629
This includes Korea	
Japan proper (population)	59,646,460
Including Taiwan and Kayafuto	
Japan Proper	
Christians	287,299
Churches	1,872

Buddhists	31,629,419
Temples	71,302
Shintoists	16,085,756
Shrines	14,771

It must be remembered, however, that, although the Christians are small in number, their direct and indirect influence on, and actual leadership in, the various phases of Japanese life are great. Among the newly elected four hundred and thirty-one members of the Japanese parliament it is reported that there are thirty-one members who are Christians with the Christian background. This instance shows that the Christians excel, if not in quantity, at least in quality.

The matter of Shinto shrines is a very delicate point in the Christian Churches of Japan. You will find the details in a bulletin of the Japanese National Christian Council or in the works of Dr. William Paton (entitled *Christianity in the Eastern Conflict,* pages 17-40), and a great deal of time will not be given to the subject here. I should like only to present to you the reasons why Japanese Christian leaders endorse the idea that Shinto shrine is not religion. I believe an explanation of this point of view will be of benefit to people other than the Japanese themselves, because I find that there is still a great deal of misunderstanding on the subject, even among the well-known Christian leaders of the Occident.

(I) In the first place, let us make a sentimental approach to the issue of the Shinto shrine. To us Japanese people, the Shinto shrine is the place where the ancestors of our Emperor and persons of merit and honor are respectfully enshrined. It is natural for a Japanese to make his obeisance to the shrine. And on visits to his native town, it is equally natural for him to visit the graves of his ancestors and pay tribute to their memory. It is a sentimental expression which befits any good Japanese. Therefore, the shrine in which the ancestors of the imperial family are enshrined should be the place of the most veneration for the people of Japan. This veneration, however, is clearly dis-

tinguished in the minds of us Christian Japanese from the worship of God the Father and the Creator of heaven and earth.

(II) By and large, however, the people of Japan do not make the same distinction as the Christians do, nor can we expect it of them, because their conception of the word "Kami" or God is quite different in content and meaning from that of the Japanese Christians. Argument on the subject between Christians and the leaders of the general public will therefore never bring a proper solution to the problem. Until such time as the Christian idea of God is thoroughly established in their minds, all efforts on the part of Christians to argue with them will be futile.

The solution does not lie in argument, but in winning them to our faith through tireless effort, Christianlike conduct, and adequate teaching of the gospel of love. It is with this conviction and with this faith that we Christians of Japan are now quietly lifting our banner and pushing forward bravely to our common goal.

(III) Let us consider further that the Japanese Government itself proclaims in its religious statute that the Shinto shrine is not a religion. This is a logical and lawful statement. To us Christians, this proclamation is a great advantage in many respects.

Some of the Shintoists are secretly designing to raise Shinto to the status of the national Japanese Religion, and recently this tendency seems to have become very conspicuous. Be that as it may, the Japanese Government guarantees religious freedom in the twenty-eighth article of the constitution and is not likely to be persuaded by such a movement. It is rather inconceivable that the government would establish Shinto as the national religion and take the great risk of oppressing the other great religions of Japan. In order to compromise and to meet some of the demands of the people, the government may encourage them to pay their obeisance at Shinto shrines. This, however, would not necessarily mean the government's recognition of Shinto as a national religion, nor would it be considered an effort to

hamper religious freedom of thought. The very fact that the government has frequently made clear statements to the effect that the shrine is not a religion from any constitutional point of view is evidence that the government is sympathetic towards the further development of Buddhism and Christianity.

(IV) In so far as the matter of the Shinto shrine is concerned, we Christians of Japan will proceed with the same attitude as our government, and place our confidence in its constitutional guarantee of religious freedom. In the meantime some of the Shinto scholars may insist that the shrine *is* religion. And the majority of Japanese people will misinterpret the Shinto shrine as religion. We should not let this disturb us, however, in carrying out our message.

I think it is a duty of any good Japanese, irrespective of Buddhists and Christians, to conform to the requirement of the government in making obeisance to the Shinto shrine as an expression of his loyalty. However, we often find some people, even among the Christians, who are hardly able to comprehend the government's statement that the Shinto shrine is not a religion. They unyieldingly refuse to understand the government's attitude in requiring obeisance to the Shinto shrine. Thus they needlessly bring upon themselves avoidable difficulties and futile conflicts with the government.

So much for the delicate issue of Shinto shrine versus Japanese Christians. Now, then, I want to deal with the attitude that some of our Christian churches, struggling with difficult economic problems, have toward Japanese society.

This particular struggle seems to be a rather universal one, and is not limited only to the Christian churches of Japan. Because the problem is world-wide, its solution must depend on the world-wide coöperation of all Christian churches.

I think it is difficult for the Christian churches to take the initiative in the social reform movement. This is especially true in the case of each local church. By this I do not mean

to say that the local churches should not engage in any social service. So long as social service itself is an expression of the love and kindness taught in the Gospel, each local church should engage in it according to its capacity. There is a need for social work and social service today greater than there has ever been before, and it is the duty of the church as an unified body to consider that need in its totality. Therefore organized Christian churches such as the Japanese National Christian Council would constitute a very good agency to participate in the task.

In conclusion, let me restate the message of the Christian churches of Japan, both local and organized. It should lay a strong emphasis upon preaching the Word of God and should use all its sources of energy in interpreting the real meaning of Christ's gospel to the general public of Japan. The most important mark of Christianity is not in its various forms of social application, but in Christianity itself. Unless we can inspire the sane and healthy growth of churches, which are, after all, the body of Christ, His Spirit and the will of God will never be understood or given human expression in our society.

Bearing the Cross as He did up to Calvary we are to be courageous ministers and good interpreters of the Word of God.

Japan Misjudged

By W. A. De Havilland

WITH an agreeable residence of over forty years in Japan, I cannot remain silent when observing the trend to unjust and adverse criticism—mainly due to ignorance, of the issue involved, and to malicious propaganda. With such a vast near-by market, a well-governed, peaceful China is essential to Japan's economic success, yet she finds the menace of a communistic China gaining in power daily. The growing unity of China, if not guided by principles other than "red," would eventually be of especial harm to Japan, affecting adversely other nations as well. Chinese ideas, too, would never harmonize therewith; internal disturbances would surely follow, to be treated by the usual "purging" methods. Japan realized she must act now, otherwise her later sacrifices would have to be far greater. Every provocation was, at first, most patiently borne; the attitude was mistaken for indecision. Chinese students shouted for war upon Japan; her people in China were frequently killed, yet in spite of all this, Japan is called an aggressor!

In Japan there is absolutely no national ill feeling towards *Chinese as a people;* I see Chinese today in Japan walking unmolested, carrying on in safety and confidence their usual occupations.

Japan is accused of treaty-breaking. Now, grave circumstances arise, unforeseen when a country signs a pact, yet to meet them promptly involves the ignoring of some article of the agreement. The interests of only *one* country signing are affected seriously, so it is easy for the other signatories to do a little stone-throwing, whilst knowing they would act in a similar way under like conditions. Japan has plenty of precedents! That Japan signed such pacts is the clearest evidence of her earnest desire for a peaceful solution of future problems, and that she would coöperate to that end.

Now, let us assume that many cases of murder of individual *Americans* had taken place in a nearby country, these

acts being climaxed by a massacre of over four hundred *Americans* under circumstances of atrocious cruelty. According to agreement America must call together representatives of signatories to the pact, and this would mean weeks of delay before the assembly met "to settle all disputes between nations in a friendly way." Meanwhile, further murders would be taking place, with destruction of American property. Americans know they would just go ahead—pacts or no pacts—realizing that special cases cannot be treated as coming under any pacts. Remember, then, that Japan has long suffered patiently these tragedies; they were increasing in frequency, in spite of the strongest protests. The aggressor is China out of control, moved by anti-Japanese propaganda, and under the delusion her military progress was now sufficient to oppose Japan.

Nor is she Imperialistic, in the sense of mere wish to dominate. No one can seriously suppose that merely to dot China with Japanese flags, the present course is taken; moreover, any permanent military occupation would spell financial ruin. There are, indeed, to be no half measures, a China peaceful throughout the land is the prized objective. Fighting war lords must go! Next, animosity will vanish, and self-interest alone reestablish trade relations.

More than anything, the Japanese nation resents the outrageous charge of deliberately injuring noncombatants. To those in the least acquainted with the high ethical standards followed by officers and men alike, an apology is due even when denying the accusation. As in the Great War, propaganda has been busy to harry the World's feelings; it is part of the game.

Though I am under a Government Department, I have not been asked to champion Japan's action; I do so voluntarily as a protest against the unjust conclusions formed abroad, where her objective is entirely misunderstood.

The Word of God and the Problem of Personal Living

By Rev. R. B. Deer

(Paper read before the Pastors' Conference at The Eastern Baptist Theological Seminary, September 14, 1937.)

THE fundamental thesis of my paper is two-fold. First, that all the problems of the world are essentially not plural but singular in number: they have to do with the one problem of personal living. And second, the Word of God is a sufficient source of wisdom and guidance to which we may with assurance bring this problem. Before those two facts would I stand with you tonight.

There is much of hatred and selfishness and greed and jealousy in the world; but none that does not find its seat in the hearts of individuals. We are hearing much of narrow nationalism and materialstic interpretations of the universe and the fact of war and class and race hatreds; but all these emanate from the human heart that is not right toward God. There is but one great problem and that is the problem of righting the heart of human-kind and so righting it that in itself and in its relationships with others it shall be Christlike. To stop short of making the heart of man right is to stop short. There is no substitute for the word regeneration. But we must ever be careful in our definition of that word. It means a great emotional transformation; but it does not stop until it has made man Christlike in his attitudes and motives and actions and relationships—in all his dealings with his fellow men. It ever remains true that the biggest problem before man is man. This is no small task; this business of righting the wrongs of the world. And no small courage is needed with which to face the fact of personal living.

These days will mean much to us as we first of all look at these things in the light of our own experiences. I suppose we all are convinced that there is no substitute for personal convictions and faith. For there is no substitute.

Not with cold cynicism nor intellectual aloofness nor superficial piety nor prejudiced bias nor self-satisfied ignorance can we make His Word a vital factor. The Bible can stand all the searchlight of true analysis but it never was written for the purpose of the flippant dissecting room. It is not "number so and so among our psychological case-studies." With deep reverence do we need to approach its floodlight of spiritual truth. Ah me! how that drives me back to examine my own soul! Have I that within me that is capable of appreciating God's Word? Are my mind and heart sympathetic to God and sensitive to the needs of men? Do I long for the truths of the Book as men long for "the shade of a rock in a weary land"? When I preach from it is it possible for me to produce one whole sermon without parading my doubts about this jot or that tittle? Do I long to make it truly minister to human needs or must I forever drag in some cynical statement I have somewhere read. Am I more interested in proving the extent of my reading than I am in leading men to better know God? What really is the *objective* in my preaching? You see, once more we are forced to look at our own attitudes and sincerity and integrity. We are here to study the Word of God. But may I make bold to urge that early in these sessions we set ourselves to study our own lives. Are we ourselves right in our relationships to it and to the God whom it reveals and to man for whom it was written? Before we can hold high its light for the pathway of others its light must shine full upon our own souls.

Now, one of the most proven facts of history is that man in his own power and wisdom is insufficient for his task. He needs light upon his pathway and wisdom beyond his own and power greater than human. It is exactly in this realm that the Word of God makes its contribution. For the Bible is the record of God's revelation of Himself to man and man's upreach toward God. We shall tonight watch man as he faces the issues of life. But thank God we can see that he has not had to face these issues alone, nor does he need to do so today. The Word of God is a suffi-

cient guide for man. The very theme of this Conference makes clear that we here believe the Word of God to be not only desperately needed in this day but also sufficient. However, a word of reverent caution must ever be kept in our minds. The Bible is not an end in itself; it is a means unto an end. It points to God but it is no substitute for God. Jesus criticized some folks of his day for being more acutely acquainted with the Scriptures than they were with Him of whom they spake. The Word of God will avail in our hearts only as God avails. They ever are but as a schoolmaster to reveal Him to us. The summary of the whole matter is then, that the problem of personal living is solved only as we allow this Word to make clear and to make personal to us the God of whom it speaks. It is one thing to recite verses of Scripture; it may be, though not necessarily so, quite another thing to live them out.

I have stated as my conviction that I believe the Word of God to be a sufficient guide to enable us to meet this problem of personal living. But how can it do so? That's the question. Too long, many who are the friends of the Word have been the Word's worst enemies. We have used its sacred pages for everything from a picture puzzle to an almanac. We have looked at it and studied it, and have pulled out first this verse and then that one as pegs upon which, coming home tired with the worries of the world, we have hung this wrap or that cloak. We have caricatured its meanings until we made it serve every fantastic notion conceivable—and some that were not so. Some men have been more anxious to use such books as Daniel and Revelation as means upon which to hang certain theories, than they have been to bring men in whose souls is a great longing for courage and fidelity to God, and faith in Him and a consciousness of the ultimate triumph of righteousness; I say to bring such men and say: there, feed upon those books. You will find your answer in them. Some men spend more energy hunting for and preaching apparent inconsistencies in the book of Genesis than they do in bringing men, in whose souls is a longing to know whether or not God is back of and under-

neath and interested in this Universe and saying to them: there, read that book for a portrayal of a God who is vitally interested in all the affairs of men. Some men are so interested in a pseudo-scientific dissertation upon the physiological propensities of a certain fish that they forget that all about them are men who need to know that unto the ends of the earth God is, and that we cannot escape Him nor his concern for wicked cities.

So I might go on. You see I am raising a question as to the *use* of the Word. Shall we use it as a spring-board from which we leap into first this alluring pool and then that one, or shall we reverently approach the Word as though it were fountains of living water, bringing our thirsty souls and, pray God, the souls of many another; there to slake our thirst and go away refreshed and strengthened for the arduous task of living?

It is the latter point of view to which I would subscribe. For my own part, I would discover what are the basic and the fundamental needs of man and then stand before this Book with open mind and open heart and let the light of its pages shine full upon those needs until I find my answer. And more, I would let the light shine clear through the needs I now know, revealing to me the even more basic and still more fundamental ones. I have many needs of which I may not now be conscious, nor ever will be until the full truth of His World shines full upon my soul.

Reverently then and as folks hungry for the Way of life, let us stand for a few moments of meditation before the Word. There are three great needs that surge up within the heart of man and cry out for an answer. They are but the three corners of the problem of personal living. Eagerly do I bring them to God's Word and wait for an answer. If the answer is not there, to whom then shall we go, for this I have learned: it reveals unto me One who has the words of eternal life. But thank God we have read a bit of history and something of biography; enough to know that whenever men have turned to its pages it has been "a lamp unto their feet and a light unto their pathway."

"O Word of God incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky;
We praise Thee for the radiance
That from the hallowed page,
A lantern to our footsteps,
Shines on from age to age."

Wm. A. How.

Dr. James I. Vance has well written of it:

"The Bible is not only many books, it is a literature. History, poetry, prophecy, philosophy, theology, oratory, humor, sarcasm, irony, music, drama, tragedy, strategy, love tales, war tales, travelogues, laws, jurisprudence, songs, sermons, warnings, prayers, all are here. Was there ever such a literature? The Bible begins with a garden and ends with a city. It starts with a morning followed by a night, and ends with a day that shall know no night. It breaks the silence with: 'In the beginning God,' and it hushes the universe to sleep with: 'The grace of our Lord Jesus Christ be with you all.' It finds man at the shut gates of the lost Eden, and leaves him at the open door at the top of the road. It begins with: 'Thou art cursed,' and it ends with: 'Whosoever will may come.' On its first page is condemnation. On its last page is invitation. At the shut gate stands an angel with drawn sword, and at the open door the Spirit and the bride wait to welcome all who enter the door which no man can shut.

"The Bible breaks at dawn with God's voice saying: 'Let there be light.' It sets at dusk with God's truth proclaiming: 'Let there be life.' Between the two speak all voices that can breathe a prayer, plead a need, confess a sin, utter a warning, sob a sorrow, or sigh a penitent tear. Between the two are the tragedies of hate, the follies of fear, the stain and shame of sin, the paralysis of doubt, the torment of despair, and the choke of the fog that ends it all. Between the two are the stories of nations, the acclaim of heroes, the fall of empires, the rise of kingdoms, the decline of dynasties, the tramp of armies, the crack and crash of civilizations, and the coming of Him who is 'the bright and morning star.'"

The three great issues that every man must face and a solution for which his soul cries out are these: first, his relationship with God; second, his relationship with his fellow men; third, his own personal fitness for life. Bring them unto the Word and, if my thesis be right, that the Word of God is a sufficient source of wisdom and guidance, happy indeed will we be. You see, my point of view is that the Bible is not a springboard; it is a fountain of life. It is not a peg upon which to hang our lantern; it is a light toward which men in a darkened and bewildered age may well turn their faces.

The first and foremost issue before man is his relationship with God. Here is where he must begin. This is basic. As H. G. Wells said, "Until a man finds God, he begins at no beginning and he works to no end." The record is a long one that tells the story of man's desire for relationship with God. Whatever else may be said of the vast sacrificial system in the Old Testament, this much is clear: it grew out of a deep hunger to secure the good favor of God. Let a man stand with that need before the Word and what answer does he find?

Is God then accessible? Can I reach Him? Is it possible for me to find Him? Until that hunger is satisfied, man will be hungry indeed. Here every page of the Bible reveals a God of intimacy; one who "is nearer than breathing, closer than hands or feet." Its pages open with the story of one who could not hide from God. Like the golden note through a pæan of praise, run these words:

"If I take the wings of the morning, and dwell in the uttermost parts of the sea;
Even there shall thy hand lead me, and thy right hand shall hold me.
If I say, Surely the darkness shall overwhelm me,
And the light about me shall be night;
Even the darkness shall not hide from Thee." —*Psalm 139: 9-11.*

And when man falters and fails and sins, and wanders away and is lost, is there one who cares and yearns for his return and searches him out? Luke 15 gives us the answer. Man never gets beyond His love and care.

"Though I make my bed in Sheol Thou art there."

And Jesus was God's nearness incarnate. He walked the highways of the world; He ate with man and slept with man, and sorrowed and suffered and laughed with man—and the significant thing is that all the time He was Immanuel, God with them. They looked into His face and saw God. That's how near God will be to man if, coming unto his own, his own receive him.

But how can I find Him near? The day was and still is when men use wrong methods. Not simply by sacrifices or the offerings of the hand, are men to find God. Cried God through Amos:

> "I hate, I despise your feasts, and will take no delight in your solemn assemblies. But let justice roll down as waters, and righteousness as a mighty stream."—Amos 5: 21,24.

Sang the Psalmist: (51: 17)

> "The sacrifices of God are of a broken spirit:
> A broken and a contrite heart, O God, thou wilt not despise."

Does man long to find Him? He does so as did Job, out of his personal suffering. Or as did Jeremiah, out of the consciousness of the sins of the nation. Or as did Hosea, out of the sins of one of his own family. Or as did Elijah in the message of the still, small voice. Or as did Isaiah, in the year of the death of a king. Or as did Paul, in the white light of a new and arresting emotional experience. Or as did John and Peter and James and Andrew and Matthew, by simply leaving their all and heeding the voice of the glorious Son of God. Or what better pattern than that given by Jesus to men perplexed as to how to approach God: simply say: "Our Father," and behold we have arrived at his throne. "He that cometh unto me must believe," faith is needed. Every step forward is taken in faith.

Job discovered that until a man settles that question of his relationship with God, no problem of human suffering can be solved, nor any other problem, for that matter.

And if I find Him, is He one of love and care and forgiveness? Is mercy a quality of his life? Ah! what a com-

fort there has come to millions from these words: "Like as a father pitieth his children, so the Lord pitieth them that fear Him." The record of the Children of Israel in their wanderings in the wilderness would grow monotonous and tiresome with their bickerings and complaints and failures to remember God, were it not that against that dark cloud shines the full glory of a forgiving God, whose mercy is everlasting. "In Him is plenteous redemption." I have referred to Luke 15. How those parables tell of a God who is not only forgiving and welcomes back that which is lost, but also searches out the lost and brings him back! That's God's mercy.

But men need to know more than simply how to find Him. They need to know their need of Him, that's what was the trouble with the children of Israel. The tragedy of it all was that their longing for onions and garlic and leeks, rather than for manna, was more than a physical condition. It was spiritual as well. No wonder they cried out that their souls were dried away. They were not conscious of their need of God. And what records the Bible gives us of the tragedies when Israel forgot God. How He had to call out an Elijah and a Samuel and a Jeremiah and an Isaiah and an Amos! And how He had to send His only begotten Son!

My fellow preachers, we have learned that there is no need in the world like unto the need of men for God. There is no problem that needs to be solved like that of establishing right relationships with Him; "This is the first and the great commandment." Would that for a solid year, a hundred of us would make that the central theme of every sermon. What enrichment to our own souls! And what to those who would listen! How it would lift our themes above the trivial or the merely speculative! How lives would be reborn! And the beauty of it all would be, that the more we brought ourselves and our fellows with *this* need to the Book, the more would light shine from its pages.

And yet that's not the whole story; nor all of man's need; nor the only problem of personal living that has to be solved.

"The second commandment is like unto it. Thou shalt love thy neighbor as thyself." The point is that, whether man recognizes it or not, one of the greatest issues he must face in his personal living is his relationship with his fellow men. He is faced with the question whether to make like self-centered or world-centered. A long time ago Cain tried to settle it and ever since then God has been seeking to arouse a consciousness of the fact that we are our brother's keeper. The Ten Commandments have much to say about our attitude toward God; but so too about our attitude toward others. And the task of the preacher must ever be to see that, and to see that God's Word has something to say about it. And the Bible—all through its pages—is interested, in others. We hear Jesus setting a higher law than an eye for an eye and a tooth for a tooth. But the day was when an eye for an eye was a distinct advance over the rule of the day and people surrounding Israel. God was calling His people to a new relationship with their fellow men. And He always has been leading men on from one standard to another. How vastly ahead is the Sermon on the Mount!

It has never been easy to build a great nation and at the same time a love for other peoples. Israel forgot that beyond their national boundary lines lay others in whom God was interested. The Book of Jonah sets the whole weight of its influence against that narrow concern. Poor Jonah! he never did learn his lesson. But forever the Book drives home the fact that you cannot escape your responsibility to God nor to your fellow men. Now and again the prophets had to call the people to that fact. They had to be told that God was the God of all the earth. Now by entreaty or pleading; now by threats and warnings; now by dramatic figures; now by sufferings and sorrow, God's prophets tried to lift ancient Israel out of its self-complacency.

Of course a whole curriculum of study on this subject is to be found in the Book of Amos. Scathing denunciations of injustice are there; so too, of oppression and evil methods and all forms of wrong relationships.

And no one can walk through the pages of the Book of Acts without marching out into world relationships. "Come over into Macedonia and help us" is no isolated entreaty. The fact of it is, the Bible is a universal book, with vital teachings and principles and examples for every conceivable relationship between man and man. Israel was to be a light unto the Gentiles. And in the year of our Lord 1937, we have folks questioning our responsibility for foreign missions! Recall, that it was to Ninevah, the crystallization of wicked foreign cities, that Jonah was to go. Preached Isaiah: "It is too light a thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." (Isaiah 49: 6.)

That seemed like a dark day in the experience of Jesus and his little band when he gathered them together before the Ascension. But out of it He sent them unto the ends of the earth. Nothing was to be beyond his interest. He built no line fences about the fields of his concern. What a tragic situation it is when men turn from that conception of life. Here was a great nation that so turned from the world vision of the prophets to picayunish disputations and to tithing mint and anise that it could kill the King of all the earth.

There is no book more filled with a social passion. Is it war we are thinking of? There is enough in the teachings and the spirit of Jesus to forever make wars to cease upon the face of the earth and to bring in the day when man shall "beat their swords into plow-shares and their spears into pruning-hooks." Is it human slavery we are considering? While such was apparently countenanced throughout the days of the Bible, the very foundation of it was destroyed in Jesus' teachings concerning our relationships with and our estimate of others, and in Paul's beautiful little letter to Philemon. Is it home and marriage of which we are thinking? How it lifts such into sacred relationships! How it exalts above the standards of the day, womanhood! Is it the

social evils upon which we wish to preach! Turn to the Sermon on the Mount and to the tremendous reverence for personality and the sacredness of such which Jesus had, and you find your answer.

You see, what the Bible has is not so much specific rules for conduct, else it would be outlived with changing conditions. It lays down great principles and it presents a living Spirit. And these are eternal. Oh, how men about us everywhere are troubled with these problems of human relationships. They are oppressed, perplexed, baffled by them. Millions go down before the onslaught to defeat—but here is a Book to which men may come and coming find guidance. What it does is twofold: it makes plain the basic principles for right living and it brings blinded humanity unto Him who came to:

> "Preach good tidings to the poor;
> Proclaim release to the captives
> And recovering of sight to the blind,
> To set at liberty them that are bruised,
> To proclaim the acceptable year of the Lord."
> Luke 4: 18, 19.

I face with you a third great issue that confronts man in the problem of personal living. It is that of personal fitness for life. In one form or another every man faces it. He has for long centuries been asking the question of how he himself could be right. "What must I do to be saved" is no mere theological question confined to Biblical days. It is so inherently a part of this whole question of personal living, that if the Word of God has no answer, we are lost indeed. And how important a question it is in these days! Was there ever a time when the world was in greater need of a demonstration of sheer goodness? I quote a paragraph from acting President A. C. Marts' Baccalaureate address:

> "Fourteen years ago, an unknown man in England—Mr. Stanley Baldwin—was chosen Prime Minister. A disgruntled politician muttered to the man sitting next to him in Parliament, 'Too bad, he has a second class mind.' The reply came back, 'Perhaps, but he has a

first class character.' And it was this first class character that held England steady."

There is no profession, or calling, or work, that does not need high character. Certainly any man who stands in the pulpit must seek to be above reproach, clean and strong and pure and wholesome and sacrificial and unselfish.

Let's come then to this book and see if it can give us the help we need. It asks:

"Who shall ascend into the hill of the Lord
And who shall stand in his holy place."

And then answers:

"He that hath clean hands and a pure heart;
Who hath not lifted up his soul unto vanity
Nor sworn deceitfully."

It asks: What doth the Lord require of thee?
And Deuteronomy answers:

"Fear the Lord thy God, walk in all his ways, and love him, and serve the Lord thy God with all thy heart and with all thy soul, and keep the commandments of the Lord."—Deut. 10: 12, 13.

And Micah answers:

"Do justly and love kindness and walk humbly with thy God."—Micah 6: 8.

And Jesus answers:

"Love God; love your neighbor as yourself."

And Paul and Silas answer:

"Believe on the Lord Jesus Christ."

And Paul answers:

"Have this mind in you which was also in Christ Jesus."

Does man long to be right? Then let him find fellowship with him who cried out:

"Create in me a clean heart, Oh God
And renew a right spirit within me."

Is man tempted to appropriate unto himself glory for success and to forget humbleness? Then bring him to the

story of Moses smiting the rock and failing to give God glory. Many are the men who have failed to reach their Promised Land for the same reason. Does a man need an example of the reward of personal purity and of fidelity to God and to truth and of patient, persistent loyalty to the highest? Then bring him to the story of Joseph and to the Book of Daniel. Does man need to be undergirded with faith in God and in the ultimate triumph of righteousness and of God's care for his people? Then bring him to the Book of Revelation. Does he need to know how to rid the world of the forces of the devil? Then let him hear again Jesus say, "This kind cometh not out but by prayer." Does man face the question as to whether to use his power for personal satisfaction; to appeal to the spectacular; to compromise with evil in order to achieve his end? Then bring him to share with Christ His temptation and to know that only those who put themselves in the hands of God and risk the long appeal of love truly win. Is he tempted to merely keep the outside clean but let the heart be wrong? Then make him face Jesus' words in the Sermon on the Mount and such words as "whited sepulchres" and "hypocrites" and hear the sting of rebuke. Does man think he can go his own way regardless of God? The Bible is full of the truth that "except the Lord build, they labor in vain who build," and it amply demonstrates the folly of building one's house upon sand. Does man think he can achieve by merely going through the motions of religion and performing its rites? Well, if so, he has not learned from an early experience in the Bible. The servant Gehazi laid the prophet's staff upon the dead boy. But alas! to no avail. The prophet's staff without the prophet's spirit never can make the dead to walk. There is no substitute for a life filled with the Spirit of the living God. Man must ever learn—and it is in the Bible he learns it—"that it is not by might nor by power, but by my spirit, saith the Lord."

Does man need to know what are the essential values of life and where his emphasis should be placed? Bring him

to Jesus' incisive story of the man who thought that by merely building greater barns, he himself could be greater. Let him know that it is the things of the soul and not those of the barn that determines his eternal well-being. What is there in the world that a man can give in exchange for his soul? Is he careless or does he definitely plan for other values? Then let him hear the ringing statement of Jesus "Seek ye first the Kingdom of God." Let him watch Jesus' estimate of the value of human life. Out from that estimate emanated all that was significant in His social teachings. Because of it He was willing to die upon the Cross. Does man wonder what lasts? By illustration and by verse let him learn that now abideth faith and hope and love. These are the things which, if builded into his life, will make him fit to stand before man and God. Jesus is Savior and Lord and Master. But that does not destroy the fact that He is also our Example. He sets the Pattern. He is the Standard. It is unto Him we look as the "Way, the Truth and the Life."

And so I come back to my thesis: that all the problems of the world are essentially not plural but singular in number; that they have to do with the one problem of personal living. And that the Word of God, into whose pages we have taken but hurried glimpses, is a sufficient source of wisdom and guidance to which we may with assurance come. May the days here be spent in the rich unfolding of the Word that we all may the better be good ambassadors of Jesus Christ.

The Hebrew Language—Some Characteristics

By the Late Prof. Barnard C. Taylor, D.D.

LANGUAGE is coined thought—coined to be currency in the realm of ideas; minted to be the medium of exchange in matters of the mind. Not as a shell enclosing a kernel. Not a cocoon encasing a chrysalis. But as a seed embodying in itself both the germ and the nutriment needed to prove its life.

The synonym of language is word—the outward vehicle that makes the inner thought transferable. Whether made visible by being carved in the immobile rock; or made audible by being exhaled in the mobile air. Whether visible or audible, that thought exists is evidenced only by the word meant for its mate.

That there can be words without thoughts is obvious. That there can be thoughts without words is a question long mooted by metaphysicians. The experienced struggle to find words to fit thoughts arises from the fact that the supposed thoughts are but the chaotic mass from which thoughts may be formed,—the nebulous gases having the potentiality of fixed stars. It is but the substance of thought lying in the opaque subconsciousness, lacking definition of circumference or center. If a dash of logical reasoning be added to the muddy mess it will precipitate any element worthy of recovery.

Wordsworth said:

> "The meanest flower that blooms to me can give
> Thoughts that do often lie too deep for tears."

If there be thoughts that lie too deep for words, some mental agitation will issue in a precipitation of orderly words than can be reached by persistent probing, and be brought to the surface for use.

Words are born of thoughts, and their features and efficiency will be determined by their parentage. Thoughts

without words are futile. Words without thoughts are folly. Thoughts unexpressed will vanish. And words of bastard birth will fail to justify their claims.

An accumulation of words forms a language, born of the necessity of mutual communication between those of a common race, of a common nation, or a common territory. The extent and character of a language will be measured by the needs of those who employ it, or by their common interests, or by their racial distinctions. But within those groups so defined there may be more precise delimitations coterminous with menial occupation or menial habits. The common workman will need a vocabulary only sufficient to understand his orders or to make known his wants. While those capable of grasping percepts and transforming them into concepts will employ a vocabulary as extensive as the powers of the finite mind.

Languages that interpret thoughts range from the simple to the complex; from the trifling to the serious; from the evanescence of fancy to the rocky solidity of sound reasoning; from the aesthetic to the philosophic; from the ephemeral wish to the enacted statute; from poetry to prose; from the transient of earth to the eternal of heaven.

They include the exactness of mathematical formulæ, the precise results of scientific reasoning, the unchanging definitions of nature's laws, the basic soundness of a government's enactments, and the final sentence of the criminal's doom. But they include as well the poetry that lifts the soul out of its content with sordid surroundings; that shows the meaning of life to be more than sensuous gratification; that inspires to what ennobles.

By an inexorable law the thoughts that men have make the language they speak. The features and efficiency of any language will be coterminous with the thoughts from which it sprang. If the thoughts be meager, the language will match the meagerness. When thoughts have been hardened to mere habits, inhospitable to accretions, by growth or loan, the language will lack the lush luxuriance of life. If prenatal thoughts are malformed by inadequate mental nour-

ishment the words that issue will carry the birthmarks to the end.

If thoughts lack clearness the language will alike fail in clarity. Uncertain thoughts will result in uncertain words. The inexact clearness of thoughts will necessarily be seen in the inexactness of the language of those harboring such thoughts. If men at last are to be judged by their words it will be because their thoughts have determined the sentence. "As a man thinketh so is he." And by consequence, as a man speaketh so is he.

There is little that is more mentally exhilarating than acquiring a language other than one's mother tongue. And the pleasure comes not from the discovery of the many ways that men have found to express their thoughts only, but the deeper discovery of the character of the men themselves. And this is true not only of the languages that reached the higher planes of perfected thinking, but also the languages that belong to the lower levels of life.

The chief characteristics of the Hebrew language may be best approached by noting some of the characteristics of other languages from which it is basically distinguished. This, of course, must be brief and necessarily inadequate.

The Greek language matches in its minute perfection the perfection of its unexcelled sculpture and architecture. Homer, in his poetry, gave form to thoughts akin to those in the marbles of Phidias, and in the mystifying perfection of the Parthenon. In the soul of the Greek was beauty. But the gods they worshiped were enthroned no higher than the hill tops. Their beauty was the beauty of nature—beauty of the physical. The accumulation of trifling details in their language, as in their sculpture, was what made their perfection. As Raphael replied to the critic who complained of his wasting time on trifles: "Trifles make perfection, and perfection is no trifle."

The language of the Latins was as rugged and exacting as the laws of the gods that ruled them, and were the basis of the laws of nations still unborn. It gave moulds for the castings of later scientific research. Horace and Virgil left

poetry intended to try the souls of generations unborn, who would be required to read it, but neither freed himself from the austerity of Rome's basic beliefs.

The Latin language, though dead, still speaks in the languages of her four daughters who outlived her: Italian, French, Spanish and Portuguese.

The Italian, called the "soft liquid language," departed from the puritanic strictures of her maternal ancestress by ignoring the consonants that would hinder the attainment of her covered ease, and reached a stage of deterioration that no longer marks the exactness of the older Latin, but shows a beauty that also predominates in her paintings.

The French language ranged more widely from the land of its birth, and rejected much of the restraining memories of its origin. It gave full sway to the volatile nature of the French, and by its polite beauty was welcomed in all the courts of Europe as the suitable medium of international diplomacy.

The Spanish language, younger sister of the Italian, was more impatient of the conventional restraints of her Roman mother, and was esteemed as the most beautiful of all the sisters in the family. It has furnished poetry, as it has paintings that have added to the world's riches, and it produced the immortal work of Cervantes that dealt the death blow to the romances of chivalry, after chivalry itself was dead.

The Portuguese roamed widely over the earth, and gave a language to peoples remote from the land of its nativity. It let go with greater freedom, than even the Italian or the Spanish, letters that were deemed unneeded to convey the thought.

The German language, not to be left out of the League of Languages, the uncouth elder brother of the Teutonic branch of the Indo-European family of languages, shows in its literature, in structure and content, the plodding patience of the people, manifesting the German's ability to appropriate the philosophical ideas of other peoples, as with equal ease he appropriates the inventions imported from other lands. The roughness of the speech harmonizing with

the ruggedness of the pagan gods, is not claimed as Germany's special possession.

The other grand division of languages, distinguished from the Aryan, some of which have been mentioned, is inadequately termed "Shemitic." It includes the Babylonian, western Aramaic, Arabic and Hebrew. Of these the Aramaic, Syrian, and the Arabic are living languages. The Arabian is the most perfectly developed of them all, and is used by peoples that are not Arabians, including the Turks, though these are now commanded by their ruler, Kemal, to discard the Arabic and use only the Turkish language.

The Hebrew, while it may be called a dead language because it is not now in common use by the Hebrews themselves, is still living as the word "that endureth forever."

The assertion that the Shemitic peoples had a genius for religion may be accepted with the limitation that it is not a unique fact true of these peoples only. The assertion that the Hebrew had a genius for monotheism is shown to be false on every page of their history. Without doubt they held in early times to the belief in one God, were monotheistic, as probably were all other peoples of antiquity. But from that level they sank through henotheism to polytheism, but never to a lower level. The Hebrews do show, however, in every stage of their advance evidence of being preëminently religious.

It may be difficult to consider the Hebrew as literature only, and to ignore the fact that God chose this language as the medium by which He revealed Himself and His eternal purpose of redemption. But apart from the fact of Divine inspiration, it is obvious that the Hebrews' basic thinking was distinctly religious.

The Hebrews were not hemmed about by the walls of man's hampering constructions. Their gaze was not dimmed by the dust of industry. They were out in the unbounded spaces where they could look at the handiwork of God in the expanse above them—could see the stars moving with unvarying accuracy in their orbits, teaching by their unchangeableness that the laws of God are inflexible—that

they cannot be broken with impunity. They were not shut off from the metronome that God had set in the heavens, beating time for the varied footsteps of man. Their tempo neither hurried by man's impatience, nor slowed to meet his wearied plodding as he neared the end of his pilgrimage; rushing with inconceivable speed, yet reaching the goal that was also the beginning of their circuit with an accuracy unapproached by man's mechanisms.

The pious gaze of the Psalmist filled him with astonishment that the Creator of these could also be mindful of man —astonishment, though he could see but one star where we now know there are uncounted millions. What the Hebrew saw was not the plant beneath his feet, not the planet above his head; but he saw what God had made and what he was still doing.

The reverberating thunder was the voice of Jehovah above the mighty waters. The lightning was the flashing of God's sword as He was splitting the cedars of Lebanon; the rainbow was God painting anew the pledge of His promise on the fleeting clouds of the vanquished storm. When the tree tops were swayed in the wind they were clapping their hands as they sang pæans of praise to the God who had made them grow. The floods that carried away the ephemeral works of man came at the command of God, and the parched earth was scorched at his behest. When the heavens were covered by clouds it was because God had sealed up the stars, and the darkened day was dark because God had forbidden the sun to rise.

The Hebrews read aright the phenomena of nature as proof that God had not abandoned the work that he had created. Such thoughts were not the poetical fancies of untrained imaginations. The Hebrews truly saw what are not seen today by men whose gaze is shut in by God's works while they do not look up to the One who made them.

The Hebrews saw majesty and beauty in nature; but they did not sing hymns of praise to nature. They praised nature's God who in the audible and the visible had revealed the eternal laws of majesty and beauty. The beauty praised by

the Greeks was the beauty they saw about them in the physical world; the beauty that the Hebrews praised was the beauty of souls, potential in man and proof of a like attribute in God Himself.

To indicate one dominant characteristic of the Hebrew language, borrowing a term from the realm of art; of the plastic arts, the language approached nearest to the lapidarian. This is not the only feature, but is prominent in many of the productions that have been left to us—productions that stand in amazing grandeur.

The writers rear block upon block of eternal truths into a majestic mountain range that stands unscarred by the carping criticism of hostility. And above the range rise towering peaks that reflect from their summits, to the dark plains below where men grope in their blindness, the undimmed glory of God's unceasing love.

The language is at times as rugged as the mountain side, eliptical in structure, when the writer, impelled by his rushing thoughts, does not stop to put in modifying words, easily and unerringly supplied by the reader. There is a rugged massiveness that overwhelms the soul and lifts it to the contemplation of that which makes prosy plodding in lower plains seem unworthy of the effort.

But there is more than majestic ruggedness. There is the tender touch of the poet's hand that quiets the soul's agitation. There are lullabies for the evening sleep of the pilgrim wearied by his long way. There is poetry that enfolds the heart in the tenderness of God's unmeasured love.

There are figures of speech that strike upon responsive chords in the aesthetic nature of man, similes unsurpassed as vehicles of man's highest emotions. There are no hymns by pens in any other language that so fully meet the many moods of man;—hymns that quiet to calmness, or arouse to courageous action in contention for the right;—hymns that give the eternal truth that God leads along the tangled path of life, overseeing and directing above man's choosing.

Such are the characteristics of the Hebrew shown so clearly in Prophecy and Poetry, and in part even in Law

and History. They are seen in Isaiah's withering blasts of condemnation interspersed with the promises of unmerited love; in Jeremiah's scalding tears, shed not for himself but for his sinning people; in Ezekiel, who lifts his gaze above the debris of Judah's shattered kingdom, and while giving a vision of God's majesty, unmatched by any other, gives, in figure, a forecast of the true worship of the Holy God. Seen in Daniel's emphatic prediction of the triumph of the kingdom of God over all opposing powers—a simple prediction that has been made into an insoluble puzzle by the morbid imaginations of religious mathematicians. In Hosea who painted a reversed Rembrandt chiaroscuro picture, placing the black sinfulness of Israel in the foreground with the brilliant glow of God's love in the background. In Nahum's unmatched description of a battle in the streets of Nineveh. In Habakkuk, whose troubled soul was pained by the sight of his people, going unpunished for their sins, and was more pained when assured that a nation more sinful would punish them at God's command.

And so to Malachi, last of the prophetic line, who, in the midst of Judah's apostacy, looked with ever-increasing hope to the One promised who would sit as refiner of silver, but who would spare his own possession. And so in the love Song of Solomon, disclosing the heart of the royal lover seeking the reciprocating love of the rustic maiden—a picture so exquisite in its beauty that men have seen in it the typified love of Christ for His Bride, the Church. And so are these characteristics seen in the Psalms that have challenged the mental ability of men through generations to fathom the depths of their meaning, or to measure their worth—efforts that ever proved futile. And lastly seen in Job, a writing that stands unsurpassed in the Hebrew or other language, an unmatched tragedy, lacking only the unhappy cataclysm of a tragedy.

These are but hints of what the student of the Hebrew language will find among its inexhaustible treasures. If the conjecture be true that the Hebrew is still the language of Heaven, that should add one more attraction to lure man

away from his clinging grasp to perishing things along his pathway.

In any case, the knowledge of the language and its persistent reading would prevent the preacher from rambling amid the borrowed verbiage of antiquated ideas, and hinder him from being led through the thicket of words that conceal knowledge, led unthinking along circling trails that have neither beginning nor goal; and should make him thankful for this great crowning linguistic gift of God to man.

Measuring the Minister's Motive

By Rev. Gilbert L. Guffin

WHAT is the cause for the apparent inadequacy of the Christian ministry in these critical days? Perhaps a reëxamination of the motives which cause ministers to enter and remain in the ministry would be helpful toward discovering the cause.

What then are the motives of the ministers of this age? Let us name and examine some of them which we have heard expressed or have seen vividly demonstrated:

One motive is that of self-preservation. A man may enter the ministry and remain in its service simply as a result of merely personal calculation, that is, because he prefers it to any other of the leading professions or because he thinks it is an honorable way to earn a living.

One's choice of the ministry may be based wholly upon his lazy conception that it will not require as much work as other fields of endeavor. Such a man enters the ministry for the same reason that Amos and Andy's friend, the Kingfish, attempts a "new deal," namely, because he wants to avoid the gruesome reality of work. Concerning this class of ministers I have but a brief prayer, "God, save us from such ministerial trash as soon as possible." Of all types of service in the world the ministry is the last in which a lazy man ought to be engaged. I know that "all things are possible with God," and that He may be able to use a lazy man whom He has really called, but that man who enters the ministry simply with the hope of soothing his own conscience for his failure to work and with the idea of placating the world for his good-for-nothingness is undoubtedly a hindrance to the Cause.

But what of the man who is motivated by the noble desire *to make a living* for himself and perhaps a family? A Scotch parson was called from a poor to a wealthy church. Consulting with his beadle as to what to do, the wise functionary said, "Go where there is the most sin." Reflecting

for a moment, he answered, "Then I ought to go where there is the most money." Such seems to be the reasoning of many ministers of this enlightened day. Is there any cause why one should not enter the ministry, as he would enter the mercantile or insurance business, for a living? Yes, a thousand times, *yes*. The ministry is not a business. Christ never brought His Church into existence to provide jobs for people. As world girdling as is the Kingdom program, there is not one inch of space in it for a job seeker. Those who are thus motivated should read again the words of Ezekiel, "Woe to the shepherds of Israel that do feel themselves."

Surely, upon this motive of self-preservation, with its attendant evils of pulpit seeking by every means, of pulpit competition, of salary undercutting, and even of common chiselling to get "bigger" pulpits, must fall the thunderous anathema of the ages. It has no more justification than has paganism to be mixed with Christianity. The Kingdom will suffer whenever and wherever it is burdened with ministerial leaches.

A kindred motive to that of self-preservation, and if anything a far more reprehensible one, is that of *self-aggrandizement.* Some men apparently enter the ministry because it offers a desirable social distinction, or because it is "a business that offers pleasantly favorable chances for cultural leisure," coveted leadership or attractive publicity. Many in this class suffer from a disease which, for want of a better name, may be called Fame-o-mania. Some of them will stoop to any form of sensationalism, clownishness or circus acts to get a crowd and coveted popularity. Others, —"O tell it not in Gath,"—will use any means to get great numbers and occasionally even pad the roll to make favorable public impressions. Some keep the wires hot and the printer's devil on the run with self-publicity. These evidently try to fulfill the injunction as contained in the text quoted by a Negro preacher, "Verily, verily, I says unto you, let every man blow his own trumpet, or it shall not be blowed." Others court "the powers that be" and use every

political gymnastic imaginable to get *that* big city church or *that* coveted denominational office. And then there are the plagiarists who, too lazy to work themselves and yet desirous of the name of being "great preachers," find it rather convenient to use the sermons of others! These all form a class of sometimes well-known and often influential individuals who, like the poor, "are always with us," but one wonders what shall be their amazement and disappointment in that day when "the fire shall try every man's work of what sort it is." The motive of self-aggrandizement must be rejected as wholly unworthy.

A fourth motive, which I am made to believe is one of the chiefest in the number of its representatives in the ministry, is *the motive of a compelling sense of altruism.* What a noble motive this is. Who is not touched with compassion at the sight of real need? This fact is undoubtedly true of every real Christian.

After Emmet Stephens, a Georgia Baptist missionary who gave his life for Christ in China, had concluded his message one day, an aged Chinese gentleman tottered up to him and with a pathetic appeal in his voice said, "Sir, you came almost too late!" What soul is not moved by such an appeal? It must have been a similar appeal of the lame man at the gate of the temple called Beautiful which caused Peter to say, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

As noble, however, as is this motive, we search the New Testament in vain for the statement of any apostle that he was serving his Lord for this cause. Unquestionably they looked upon the cases of need for their service and message with compassion like that of their Master, but this was not their chief cause for service. There is always a deeper motive evident for their self-denying, sacrificial labors.

The sense of altruism is an inadequate motive. It is based upon our feelings and is without an imperatively needed higher authority for our service. It is freely granted that this would be a different place if every man in it were pos-

sessed with a sense of altruism. Christianity, in fact, demands altruism on the part of its professors. "As ye would that men should do unto you, do ye even so to them" is the loftiest and noblest standard for social behaviour ever given to man. It demands the highest altruism. But this is not to say that altruism is the highest motive for service. The fact is that it needs a deeper motive back of it to make it an abiding motive. Missionaries who have been known to go out wholly under the impulse of altruism have been known usually soon to return. The motive by itself will not endure the strain.

A fifth motive for special Christian service is suggested by the text, *"It is more blessed to give than to receive."* But I cannot think that Jesus intended that it should be our chief motive for service, for the reason that basically it is a motive of acquisitiveness. It takes for granted our selfish desire to receive the most possible for ourselves and says frankly, "If you would get the largest return to yourself, do no try to be a receiver but be a giver. The giver makes the most in the long run. If you want to make an investment from which you will get the highest return, then make it in giving."

Surely we must agree that the highest motive for the minister must be one in which there is no element of selfishness. On this basis the motive expressed in "It is more blessed to give than to receive" must be rejected as the supreme urge for our ministry.

We come now to the consideration of a fifth motive, namely, *the motive of compulsion.*

Before we consider this motive, let us hear a word from Dr. Chas. R. Brown as he expresses himself in the introduction to his book entitled, *The Making of a Minister.*

"The lure of the ministry as the most interesting, the most human, the most rewarding of all the callings open to the sons of men is casting its spell upon hundreds of young men of first-rate ability, with real capacity for leadership. The number of long-faced theologs entering our divinity schools at this time and calling out sadly to their fellows, 'Woe is me if I preach not the gospel,' is happily very small. For that fact, let us thank God and take courage!"

Dr. Brown seems jubilant that the "woe" has been lost from the countenance and conversation of our young theologs. We are to thank God and take courage—a big slice of courage—that the chair of "woe" has been removed from our seminaries as antique furniture.

But wait! It seems that I have heard somewhere that antique furniture may sometimes be worth more than the new. Let us therefore be wise enough at least to investigate a moment before we discard it. We turn a moment to the Sole-Basis-for-Our-Authority-and-Practice. Listen, "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. *For we cannot but speak the things which we have seen and heard.*" Listen again, "Woe is unto me," says the greatest missionary since Christ,—"Woe is unto me if I preach not the gospel." Or listen a third time as a representative prophet speaks, "Moreover the word of the Lord came to me, saying, Go and Cry!!!"

If I know the Bible, the prophets of the Book served under compulsion. God laid His hand upon them and they spoke, "for holy men of old spake as they were moved. . . ."

What I am saying is this, the prophets of old were men "called" and men who *knew* they were called and men who spoke and labored because they knew they were called. They were men under divine compulsion. I ask, when did this cease to be necessary? Is it a fact that we have advanced so far ahead of God in these modern days that we do not any longer need men who can stand before the throngs "where cross the crowded ways" and declare, "The word of the Lord came unto me saying"?

O yes, brethren, in spite of all our assumed modernity, we still need God-called men who can face the multitudes and say with profound sincerity, "Hear, hear the word of the Lord. God has sent me with this message unto you."

Jesus was always under the divine imperative. "Know ye not that I *must* be about my Father's business?" Or again, "I *must* do the works of Him that sent me while it is day." If we would be like our Master, we shall be ministers under

divine compulsion. Then we cannot help but say, "Woe is unto me if I preach not the Gospel."

Give us men who are moved by the conviction that they are called of God to deliver a message from God and, though heaven and earth pass away, they *shall* be heard and their ministry *shall* be felt. But woe is unto the ministry in whose commission there is no "Must"!!!

But this is not the highest motive the Scriptures reveal for service. It is pure. It is abiding until one's work is done. But it is not adequate. Jonah had the call and was given the message, but it was not motive sufficient to keep him from running away.

We consider a sixth motive. Not very long ago I heard a Bible expositor whose opinion I respect possibly more than that of any other man living say that the motive for being "Laborers together with God" ought to be the same as the motive which moves God. He went on to say that God is motivated by His own nature, by His own holiness and righteousness. He then declared that we ought to be similarily motivated, that our nature within should become so pure and righteous that we would be caused to serve by what we have become within.

In one breath I am almost ready to accept the expositor's conclusion. In another I hesitate. Somehow I feel that it is too ideal. I hear Paul whose holiness and righteousness overtower mine as the Alpine heights an ant hill, saying, "I am the chief of sinners. . . . When I would do good evil is present . . . what I would not, that I do. . . . O wretched man that I am, who shall deliver me from this vile body?"

These statements do not excuse one for his shortcomings, but do give weight to the opinion that the motive designated by the Bible expositor is unattainable perhaps, except in a relative degree, this side of the grave.

O that we could attain unto it!

But if it is attainable, what shall be our motive for attempting to attain unto this ideal estate? What would be the substitute or temporary motive that would serve adequately to enable us to reach the level of this ideal motive?

A seventh motive now presents itself for consideration. It was the declared motive of Paul and apparently the basic motive of every other New Testament servant of Christ. Let Paul give it in his own words, "For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again."

Paul is saying that it is not primarily his love for Christ, but Christ's love for him that motivates him. What is more, Paul is specific about the manifestations of this love which have made it to become the chief dynamic in his life. It was not primarily the manifestation of it in Christ's teaching ministry nor the demonstration of it in his healing ministry which had the deepest influence over Paul. It was the love of Christ as revealed in the latter's death and victory over sin and the grave that moved Paul. Like John he would say, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Paul could never get away from the Cross. He never cared to. For him Christianity was polarized at the Cross. The center of his universe and the supreme object of his glorying was the Cross of Jesus Christ. He determined to know nothing else among men save Jesus Christ and Him crucified. The reason is not difficult to see. Paul had found himself a sinner, the chief of sinners, dead in trespasses and in sins. Then he realized that Christ had loved *him* enough to die for *him* that *he* might live. This fact became the supreme dynamic in his life. It was the love of Christ, the love made real to him in Christ's death for him, that became the indestructible motive for his indefatigable service. He would readily say with Isaac Watts:

> "Love so amazing, so divine,
> Demands my soul, my life, my all."

What shall we say regarding motivation by Christ's constraining love? Well, first of all, it must be granted that the motive is pure, is undefiled by any base element like selfish-

ness. In the second place, the motive of Christ's constraining love is adequate. It has in it the power to eliminate base and unworthy practices. How can anyone motivated by Christ's love stoop to cheap pettifoggery in any phase of his Master's work? It is, in fact, the highest and mightiest motive for righteous living. When one is truly moved to service by Christ's Calvary-revealed love, he cannot bend to the level of the conduct of the world.

Christ's love is adequate in its urge to service. This love incomparable constrains one, first of all, to give *in* to Christ. No longer can one who has come to know His love hold out against Him. To experience its vitalizing and recreating power is to capitulate unto it.

As His love constrains one to give *in* unto Him, it likewise constrains one to give *over* unto Him every power and faculty which one possesses.

"Such love constrains me to answer His call,
Follow His leading and give Him my all."

The love of Christ also constrains one to give *out* for Him,—to give out in word and in deed, to give out one's best and one's all. It causes one to give out for Him when the heavens are blue and the sun in shining benignly upon him; it *keeps* one giving out when the skies turn black and storms begin to break about him. It places a message upon one's lips and a song in one's heart when all goes pleasantly and every man seems ready to hear and to heed: it *keeps* the same message upon his lips and even adds courage to the song in his heart when disappointment seems to be the only reward and when no man seems willing to hear or to heed. Regardless of the changing of tide and time, it prompts perennial faithfulness. It makes one invulnerable until his work is done.

Yes, the incomparable love of the peerless Christ constitutes a pure motive, an adequate motive and an abiding motive. The George Mathesons of the ministry may for the moment find their devotion divided upon some inferior ob-

ject of affection, but when the swelling current of His Heaven-born love flows in, they will always rise to say:

"O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be!"

The Deity of Christ

By the Editor

THE spirit of change is busy in our world just now. There are infinite readjustments being made, and the process is not a pleasant one. Some of these changes are temporary and superficial, but others are profound. Fierce cries and strident noises, clamorous, insistent, confused, everywhere assail our senses. They roar so loudly that it sometimes seems as though the voice of duty, the voice of the spirit of sacrifice, the whisperings of Divine love, and even the revealing accents of the heavenly Father, were silenced forever. But it is not so; not permanently so. The eternal things will again assert themselves, and with greater effectiveness than ever before. It is vitally important that in these changeful days we should look to that which is changeless. It is necessary that the church should re-examine and reaffirm those everlasting truths on which it stands.

I. The Doctrine

[1]Chiefest among these truths, the veritable cornerstone of the entire structure, is that of the Lordship and Deity of Christ. There are many attitudes toward Christ today, as there have been throughout the history of the Church; but the representatives of the various present-day views may, in general, be gathered in three principal groups. There are those who regard Him as a man, those who regard Him as the Superman, and those who worship Him as the Supernal Man, the Lord from Heaven.

1. By the first of these groups Christ is regarded as the best, the bravest and the purest of men. Moses was great; Elijah was great; Jesus is greater. He understood God more perfectly than did ever any other man in human history. He is the brightest star in earth's dull and cloudy sky, but He is not the sun; He shines by reflected radiance. There are

[1] A few of the following sentences have been reproduced from the chapter on "Stressing the Essentials," in *Evangelism in the New Age*, by Austen K. de Blois, page 186.

certain flaws and imperfections in His character; limitations in His insight. He is the finest flower of creation. Sharing our humanity He shares also our imperfections; but they are fewer in Him than in any other man who has ever lived.

2. By the second group, a large one in our day, Christ is looked upon as a unique creation, a holy and wonderful *superman.* He is one who cannot be measured by ordinary human standards. He came from God yet He is not God; He is subordinate to God. He is, however, above men in wisdom, power and love. He is worthy of trust and reverence though not of that *worship* which we render only to God. He is sinless in man's eyes and in the judgment of his own conscience. He is God's specially appointed messenger, come to make known God's love for a sinning world. He has a right to the title of Master, even of King, but He is an under-king. God is "all and in all," and Christ is not God. There is here no room for the sublime declaration: "I and the Father are one."

3. In the view of the third group, much the largest of the three, Christ is the supernal man, "God manifest in the flesh." In this conception Christ is a man. He is more: He is the perfect man. He is more: He is the master of men. He is more: He is the redeemer of men and the maker of new men. He is more: He is the son of God, He is "Very God of Very God." He is not simply a messenger, a commissioner, a plenipotentiary; "God is in Christ, reconciling the world unto Himself." Here is the crucial question, then, for the modern Church: Is Jesus Christ the *Eternal Word,* the Creator, or is he merely the noblest being in the created universe? The clear message of the Gospel is that our redemption from sin, and our reconciliation with a holy God, can only be effected by one who is himself equal with God. The work of Christ was to create; He creates in men a new spirit; we are born again through Him. No creature can create. He who is less than God, however great and good, is a creature. No half-god can redeem the human race, or a single human soul.

It may well be that the great conflict of faith in the im-

mediate future, will not be a contest, primarily, between the church and the world, but within the church itself. The issue will probably be between liberalism of all types and evangelicalism. It is an acute and portentous issue. It will not be settled by loud assertions of orthodoxy nor by creed compulsion; but by the forth-putting of Christian energy. The power and progress of the church of the future depend upon the settlement of this issue. It resolves itself into the question of Christ's Deity.

1. The Heart of the Gospel Narratives

In the earthly life of our blessed Lord, His deeds and His teachings exhibit constantly, though sometimes indirectly, His Divine nature and authority. He faced three quite distinct groups during His ministry amongst men—His friends and those open-minded seekers after truth, who vaguely realized His greatness; His enemies and those who sought by critical or rationalizing processes to confuse or confound Him; and the "passers-by," the "neutrals," who were callous and indifferent, or moved by momentary curiosity. To each of these three groups He addressed Himself, sometimes argumentatively, sometimes categorically, sometimes by the Socratic method of challenge and questioning. It is impossible, in this brief article, to discuss His methods, or His skillful manner of approach to each group; but certain characteristics of His general attitude may be indicated.

He evinced a sense of perfect sinlessness, and the students and critics of His life, for the last two thousand years, attest the entire trustworthiness of His consciousness in this respect. The beauty and glory and perfection of His moral character are beyond the possibility of successful denial. Again, the mysteries surrounding His birth, His death, and His resurrection, together with all of the miracles of His ministry, combine to form the portrayal of a perfect life, so complete that alteration or elimination produces inevitably an emasculation of the entire story. This story presents a Christ whose words and acts are encased in a setting of

miracle, and point to a Christ who is in all respects above the range of human experience. Again, although the earlier period of Christ's teaching concerns itself primarily with elemental moral truths which reach their climax in the cry: "Repent ye, for the Kingdom of Heaven is at hand!" the second period occupies itself fundamentally with spiritual truths, which are of vast significance, and which centre in Himself, as the source and soul of all spiritual life and action. Therein He appears, and He appeals to us, as the single means of possible approach to God: "No man cometh unto the Father but by me." His claims are those of Judge, and Master, and Saviour, and supreme Lord. His messages and His entire and sublime attitude toward all of those who shall follow Him are set forth finally and forever, in the awe-inspiring words: "I and the Father are one."

Thus the fact of the Deity of Christ is set forth in unmistakable terms, in the records of the four evangelists.

2. The View of the Primitive Church

How did the first disciples, and especially the chief apostles, regard Christ? They had known Him as a humble man. They had eaten with Him, travelled with Him, conversed with Him, shared His varying experiences. His life had been open to their intimate scrutiny. How did they estimate Him, in the crisis that followed His death and resurrection; and in the long and soul-searching and strenuous years that succeeded His departure from them?

Peter's testimony is significant. In his addresses and sermons there is a firmness and a conscious certainty, in the midst of the crises and bewilderments of the Pentecostal experience, which is both startling and convincing. To Peter's mind one fact was clear as crystal, and that fact was pivotal and determinative in his entire scheme of thought; that was the fact of Christ's essential Deity. So his words, on the various occasions of which we have record, culminated in the assertion that "God hath made this same Jesus, whom ye have crucified, both Lord and Christ." So also he boldly asserts that in Jesus is found the fulfilment of all prophecy;

the "Prince of Life whom God hath raised from the dead," who is "Lord of All," who is "by the right hand of God exalted," and whose name carries salvation, for "there is none other name given under heaven" and He is the one divine being in human history, through whom God's holy purposes are fully achieved.

The risen and exalted Jesus fills the same place in the religious life of Paul, the great church founder and builder, that He does in that of Peter. To both He is the only begotten Son of God. Defending his apostleship in writing to the Galatian Christians, Paul says that he did not owe his calling to any human agency, but to "Jesus Christ and God the Father, Who raised Him from the dead." Paul allows that we may compare him with other apostles, with Cephas or Apollos; but never with Christ. To the Judaizers who affirmed that Christianity was Christ, plus circumcision, plus the law, Paul says in effect: "No! Christ is All; without Him there is no Christianity; He is all-sufficient; Christ is Christianity." In the Epistle to the Colossians, the entire course of the argument seeks to show that it is impossible for us to estimate Jesus correctly or justly unless we realize that in Him we are *in direct contact* with the eternal Truth and Being of God Himself. These ideas are staggering, yet the seriousness and poise of the apostle are unquestionable. He was no fanatic. He was one of the most level-headed and mentally competent men who ever lived. Here again there is but one explanation; Paul was personally and profoundly conscious that *he met God* in Christ. Against such practical testimony, born of revelation, and attested by definite experience, there can be no appeal. It is particularly interesting to notice that after Paul's conversion, the very first truth that he publicly proclaimed was that of the Deity of Christ. "Straightway he preached Christ in the synagogues, that He is the Son of God." This was the sacred portal of the blessed Gospel, through which men must pass if they would be Christians.

To the apostle John the one immeasurable Reality is Jesus Christ as the only begotten Son of God. It fills his mind,

his heart, his Evangel, his Epistles. John carries us back to God. He has a *constant sense* of Jesus Christ as Divine and Eternal. In the prologue to his Gospel he announces this: "In the beginning was the Word . . . and the Word was God." And at the close he tells us that "these things were written *that ye might believe* that Jesus is the son of God, and that believing ye might have life in His name." He is the Lamb of God, the Son of Man uplifted, that whosoever believeth in Him should have everlasting life, "the only begotten, sent as a propitiation for our sins." This whole inimitable Gospel of John is a divinely-eloquent testimony to the Deity of Christ.

The records of the earthly life of Jesus, and His consciousness of His heavenly origin and mission, confirm the testimony of the three great apostles. At His baptism, in His temptation, in His ministry, in the Sermon on the Mount, in His instructions to the twelve and to the seventy, in His relations with John the Baptist. in His upper-room discourse, at His trial, on the cross, and in His resurrection, we have a cumulative body of evidence which is incontrovertible.

II. The Sequences of the Doctrine

What now, it may be asked, are the sequences and consequences of the doctrine of the Deity of Christ, in theology and in practical religious living?

1. In Theology the Consequences Are Clear

The entire scene is lighted with a glory from on high. The Incarnation is the advent, into our humanity, of the only begotten Son of God, who was one with the Father before the worlds were made.

The soteriological approach reaches its climax at Calvary, when the God-man gives his life, pours out the divine treasures of sympathy and love in the atoning sacrifice, to save the sinner from his sin.

Karl Barth, in his recent volume *Credo,* commenting on the passage in the Apostles Creed: "Credo . . . in Iesum Christum, filium eius unium dominum nostrum" (I believe

in Jesus Christ, His only Son, our Lord), says: "With these words we step into the great centre of the Christian creed." Then, referring to the further words . . . "crucified, dead and buried, and the third day rose from the dead," he says: "Having characterized the second article as the centre of the whole creed, we shall have to call the clauses that deal with the death and the resurrection of Jesus Christ the centre within this centre."

As thus our faith in the Deity of Christ normalizes, while it hallows, the vital principles inherent in the doctrines of the Incarnation and the Atonement, so it brings into perfect harmony and a symmetrical and indissoluble unity all of the essential truths of the Christian faith.

His Grace, the Archbishop of York, writes in one of his recent books: "The only Jesus for whom there is any historical evidence at all is a supernatural and miraculous figure . . . He is the God of whom He speaks."

Dr. Nathaniel Micklem, the Principal of Mansfield College, Oxford, in his most recent book, *What is the Faith?,* issued from the press only a few months ago, says: "It is of the essence of the Christian revelation, stated in its simplest form, that in Jesus Christ we see not merely a very good man, but God Himself, come down for our redemption." So "we are compelled to say that Jesus Christ is very God Himself. . . . The Christian revelation itself involves that God exists in two *hypostaseis*—in the Father and in the Son."

Thus, the entire structure of Christian theological thought stands or falls, with the affirmation or the denial of Christ's Deity. The Incarnation, the Atonement, the Resurrection, the prophecies, the miracles and the whole body of Gospel teaching, depends upon, while it is explained by, this sovereign truth. All of the moral results of Calvary throughout the ages are what they are because Christ is God.

The Deity of Christ our Lord, who freely gave Himself for sinners, to suffer and to die, is the very heart of our Christian faith. It cannot be denied without tearing out the vitals of a living Christianity. Its roots are struck far

back into the prophecy, the typology, and the ethics of the Old Testament. It alone supplies a satisfactory explanation of the moral attitude of Jesus Christ toward His contemporaries.

It is the true and perfect key to His teaching, to His miracles, to all of the leading mysteries of His life, to His power of controlling the issues of history. As such, the doctrine of the Deity of Christ is put forward by apostles, who, differing much in other matters, were made one by this faith in His Deity, and in the truths which are bound up with it.

It enters into the world of speculative discussion. It is analyzed, criticized, denounced, proscribed, betrayed; it emerges from the crucible wherein it has been exposed to the action of every intellectual solvent that hostile ingenuity has devised. It has lost nothing from, it has added nothing to, its original divine significance. It has only been clothed in a symbol which interprets it to new generations, and which lives in the confessions of a grateful church.

Shall the modern church be true to the ideals of the ancient church? In all of its periods of largest spiritual power and influence, the Church has insisted upon the essential fact of Christ's Deity. There has been no new revelation; Christ is the Alpha and the Omega. There is no need for a new revelation; Christ filleth all in all. There is urgent need, however, for a new emphasis of the old revelation. Churches which deny or which ignore and fail to set forth the Deity of Jesus Christ, are not Christian churches. Their tap-root is cut. Their backbone is broken. They have become societies for ethical and social culture. Every true church in the life and faith of its membership is animated by Christ's Divine personality, and actuated by Christ's Divine authority. "Other foundation can no man lay, than that is laid, which is Jesus Christ."

III. The Doctrine in the Modern Church

This sovereign truth of the Deity of Christ does not merely bind us to an historic past (and above all to the

early records and achievements); it is also at this hour the strength and hope of the Christian Church. Today there are forces abroad and active, alike in the world of thought and in the arena of political life and national purpose, which may well make a Christian fear for the future of humanity. Never, since the first age of the Gospel, have elemental Christian principles been denied and denounced so largely and with such passionate animosity, as is the case at this very moment in some of the most advanced and civilized nations of the world. Where there is lacking a militant and blasphemous animosity there is present an attitude of scornful indifference, not only to the essentials of the Christian faith, but also to the moral principles which issue from that faith. Even already, along with the revival of the old pagan spirit, the persecuting sword of pagan hatred has been unsheathed.

Would that, in face of the common foe, the energy of whose deceits and devilish designs are so constantly being employed against the spiritual and moral forces of Christianity, the Christians of the world might show a united and irresistible attack! Would that a vital and compelling faith in so stupendous a truth as the Deity of our Saviour Jesus Christ might completely overshadow the differences which divide those who believe and share this truth!

Is it only the indulgence of an evanescent dream to hope that a heartier, more thoughtful and more practical grasp of the principle of the Deity of Jesus Christ may again, and may soon, unite His loyal followers, of all creeds and groups and separate denominational families, in the sacred bonds of a restored unity?

Is it altogether chimerical to expect that Christians, who believe Christ to be truly God, will see clearly what is involved in that faith, and what is inconsistent with it; that they will supply what is lacking, and will abandon what is untenable, in their present scheme of doctrine, so that before men and angels they may, with one mind and heart, declare unitedly their adoring confession that Jesus Christ is the only begotten of the Father, that He is "full of grace

and truth"; and that He is "able to save to the uttermost all that come unto God by Him?"

No, it is not an irridescent dream. No, it is not a chimerical fancy! The pulse quickens, eyes grow bright with heavenly light, the soul is renewed and exalted, at the blessed prospect of a reunited Christendom.

The year 1937 was an epochal year in the history of the Christian Church. In July the Universal Council on Life and Work, after a twelve-year interval, convened at Oxford, England. In August the World Conference on Faith and Order held its Decennial Sessions in Edinburgh, Scotland. Representatives from Christian Churches of nearly every variety of Christian attitude and doctrine, and from almost every nook and corner of the globe, were present. These two great gatherings were probably the most important conferences of Christian leaders since the days of the apostles.

The joint meeting of these two distinguished groups in St. Paul's Cathedral, London, on July 31, was an occasion of overwhelming importance. Certainly the benediction of the Heavenly Father rested upon that assembled company of the world's outstanding Christian leaders. With a simple faith in the wisdom and power and love of the living God, the members of that company prayed, as with one voice, that all those that do confess God's Holy Name, might agree in the truth of His Holy Word, and might worship together, in perfect unity of heart, and in sacred and sympathetic devotion, the Lord Jesus Christ, the Son of God, our Saviour, and might find in that worship an inspiration for renewed and world-wide evangelistic service.

Those notable Conferences agreed heartily, and with a glorious unanimity, on absolute fidelity to the Lordship and Deity of Jesus Christ. What consolations this fact should afford to millions of Christian souls! What fascination should the spectacle of such concordant prayer, and such harmonious action, on the part of such representative spiritual ambassadors and prophets exert upon the hearts of men and women the world over! With what majestic energy should a reinvigorated Church, "terrible as an army with

banners", address itself forthwith to the promotion of man's highest interests, to the richer development of the Christian life, and to more strenuous undertakings for the conversion of mankind!

Liberalism, feeble, crude, uncertain, and increasingly impotent, has absolutely nothing to contribute to the present world-confusion. It has no weapons with which to meet the terrific onslaught of ungodly forces. Liberalism has ignobly and utterly failed. Its day is done! Evangelical truth, and the God-serving, Christ-loving, man-saving religion of the first-century apostles, heroes, and martyrs, possesses in its stalwart faith in the Deity and Lordship of Jesus Christ, absolutely everything worth while to contribute to the solution of the present world-confusion, with its indifference to holy things, its threat to the survival of faith and its menace to the life of Christian civilization.

IV. The Future

There are certain very marked and most encouraging signs in connection with the present outlook. Within the last few years we have witnessed the blight and decay of the aforetime dreaded "Modernism." It is only a short time since some second-rate thinkers and a good many ambitious preachers sought to establish a "bubble reputation" as "scholars" by calling themselves "modernists." Today modernism has received so much battering and bruising, even at the hands of some of its former champions, that it has retired to the weed-grown garden of feeble and forgotten fancies, where it abides in a parlous condition of "innocuous desuetude."

On the other hand, there has been, during the last few years, in Germany, in England, and in America, an ever-growing and ever-deepening devotion to the principles of evangelical truth. Dr. Wilson, formerly Principal of the Anglican Theological Seminary in Toronto, Canada, but now for several years past, the Executive Secretary of the Religious Tract Society of England, told us, some months ago, that he regarded the present revival of loyalty to evan-

gelical truth on the part of theologians and religious thinkers as "one of the most remarkable and most hopeful spiritual movements in the history of the last four hundred years."

Dr. Wilson is the founder of the Lutterworth Press, which secures the translation into English and the publication in England and elsewhere, of the theological works of present-day German evangelical thinkers. In the course of a three-hour conference with Dr. Wilson, as his guest at the Authors Club in London, he described the rapidly increasing demand for the writings of such men as Barth, Brunner, Adolph Keller and Dr. Heim. He said: "This demand is extraordinary! Not only are thoughtful people in great numbers asking for these books, and reading them; but we receive letters, questions, reports of discussion groups, and copies of pamphlets, sent to us by men and women all over this country, expressing a renewed and tremendously vital interest in the essential and central principles of the pure gospel of our Lord. It is coming to look like a New Reformation within the Church."

Now the most inspiring fact about this widespread and powerful new movement is that it everywhere enthrones the ancient faith in the Deity and the Lordship of Jesus Christ as central, vitalizing and determinative.

Here we *should* take our stand if we would aid in the liberating of those moral and spiritual energies which have their divine incentive in the sacrificial death of Jesus Christ, our Saviour, and our Friend.

Here we *must* take our stand, if we would do our honest part in the evangelization of the world, and in the building of the heavenly Kingdom here upon this earth.

Here we *will* take our stand, in loyal and happy obedience to the Word of God, and in passionate endeavor to honor Him who gave Himself once for all, for our redemption, on the Cross of Calvary.

Our Contributors

Dr. Gordon Palmer, the honored and beloved President of The Eastern Baptist Theological Seminary, needs no introduction to our readers. Rev. Chukichi Yasuda is the Superintendent of the Japan Conference of the United Brethren in Christ. He is one of the most distinguished leaders of religious and social activities in Japan, and for years has been associated with Mr. Kagawa in the leadership of vital movements in the interests of Christian and moral reform. Mr. Guffin is a graduate of the Eastern Seminary. He has already achieved a worthy distinction as a thoughtful and very successful pastor. Dr. Barnard C. Taylor, who passed to his great reward last September, was for more than fifty years a highly honored teacher of Old Testament exegesis. He held the admiration and affections of multitudes of former students and friends. The article from his pen which appears in this issue of THE CHRISTIAN REVIEW constitutes his final contribution to the religious literature of his time. Rev. R. B. Deer is the Executive Secretary of the Pennsylvania Baptist Convention, and holds the high regard of the great host of people in the Keystone State, who profess the ancient and glorious faith of the denomination which he leads so wisely and so well. Mr. De Havilland is a serious-minded and well-known man of affairs, resident in Tokyo. He is a Government official, and has also, for many years, acted as Secretary of the Patent Lawyers Association of Japan. Incidentally, two of his daughters, now 20 and 19 years of age, respectively, are already very famous as "stars" of the screen, Olivia De Havilland and Joan Fontaine.

Notices of Recent Books

By The Editor

New Chapters in New Testament Study. By Edgar J. Goodspeed, New York: The Macmillan Company. $2.00.

The title is well chosen, for the author here makes to the study of the New Testament important critical contributions, which have been largely neglected, or have been given a rather inconsequential place, by the writers of Introductions and Commentaries. For instance, in the first chapter, Dr. Goodspeed discusses the matter of the publication of the New Testament literature and the collections of the various parts that were made; the twofold question of the purpose of its different writings, as designed either for private communication or for public use; and the bearing of this question and of this distinction upon the future influence of the writings. In the third chapter a valuable review is made of the history and development of works dealing with the determination of the occasion and purpose of each of the books of the New Testament; in other words, with the organization of the findings of the Introductions to the sacred Writings; and of the great books written by the early "Fathers of the Church"; and he deduces from this careful review the need for "a new and better organization of the field of early Christian literature, and especially of the science of New Testament Introduction."

In the admirable chapter that seeks to answer the question, Why Translate the New Testament? the author reaches the climax of his argument in the words: "Above all its versions stands the New Testament itself, the world's masterpiece—not of English, that would be a trifle, but of what matters vastly more—of religion." Other chapters are equally illuminating, and the final chapter is a keen and uncompromising analysis of "Modern Apochrypha," and an honest judgment upon their character. It is true of this volume, as it is of all of Dr. Goodspeed's books, that he never misses a step as he leads us forward in his clear and productive teaching.

The Pendulum Swings Back. By Marvin M. Black, Nashville: Cokesbury Press. $2.00.

The primary thesis of the author is that modern movements of thought in the various branches of scientific research and progress present an urgent demand for a competent synthesis and coördination of all scientific knowledge. He believes that only through such a coördination, providing a "synoptic vision" which shall bring all things together in an ordered whole, as parts of a unified totality, can the confusion and discord of our contemporary civilization be eliminated. The present volume does not supply such a coördination; no living man, were he ever so competent a scientist, could achieve that end; but it does supply an excellent propaedeutic to such an herculean task, and its author evinces a really remarkable acquaintance with the realms of biology, psychology, psychical science, philosophy, and anthropology, all of which he explores, and in all of which he discerns certain features and factors that he is convinced tend toward the creation of a productive synoptic science. Further than this, he describes very forcefully the bankruptcy of modern mechanistic theory and prophesies the speedy doom of materialistic science, believing that there is manifest in every sphere a reversion to the idealistic conception, and that such a conception will form the central and energizing dynamic in the new and coöperative scheme of thought. Such a conception, indeed, gives a new and needed insight into the essential values of existence. The whole treatment, particularly in the later chapters, is heartening and helpful.

Lord I Believe: Sermons on the Apostles' Creed. By Walter Emerson McClure, Grand Rapids: Wm. B. Eerdman's Publishing Co. $1.00.

The author is pastor of the Covenant Presbyterian Church in Detroit, and it is evident from these direct and vigorous messages that he exercises a positive and evangelistic ministry. Mr. McClure is what is sometimes called "an old-fashioned Gospel preacher." This is a worthy tribute, and these are real "Covenanter" sermons, plain and thoroughly doctrinal, and arousing. They should carry spiritual stimulus to all who read them.

NOTICES OF RECENT BOOKS

THE RESURRECTION OF THE HUMAN BODY. By Norman H. Camp, Chicago: The Institute Colportage Association. 75 cents.

Mr. Camp considers, in a fashion that is forthright, logical and convincing, the perplexing questions that arise in the mind of the Christian, and tantalizingly so in the mind of the honest enquirer after truth, concerning the entire problem of a physical resurrection. About one-half of the volume deals with the subject of the meaning of the resurrection and with the fact and consequences of Jesus' resurrection. The remainder answers those who deny the fact of resurrection, and elaborates the assertions regarding the resurrection of the righteous dead, and of the wicked dead. The whole book is saturated with the spirit of Scriptural appeal and authority.

PETER'S LAST FISHING TRIP AND OTHER SERMONS. By Albert Thomas Howell, A.B., Grand Rapids: Zondervan Publishing House. $1.00.

The final test of the worth of an evangelistic sermon lies in its definite and practical soul-saving efficiency. All of these sermons are distinctly evangelistic in tone, and we have the testimony of the author that they have been useful in bringing human souls into direct and redeemed fellowship with Jesus Christ. Therefore they should be helpful to the persons who read them even as they were to the persons who listened to them when they were preached.

(*Note.*—The next issue of THE CHRISTIAN REVIEW will be the Annual Book Number, and will contain a large number of extended notices of recent and valuable volumes.)

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